

A  
FATHERS

Advice to his

SON

AT THE

University :

Wherein is hinted some general Directions, which may be usefully read by Persons of any Age or Sex.



Printed by the Heir of *Andrew Anderson*, Printer to Their most Excellent Majesties, Anno 1693. And are to be sold at their Shop, and at *Mrs. Oestoun's* Shop in the Parliament Closs.

ca  
th  
th  
of  
of  
an  
co  
be  
W  
an  
I

ga  
et  
on  
m  
pe  
th  
th  
in



## *To the Reader.*

**T**Hese two following Letters, written by a Gentleman to his Son at the University, came to my hand, without any other notice whose they were, then that they were the sincere desires of a country Gentleman, to the Heir of his Family at the University; and by some Circumstances of their conveyance to me, I had ground to believe the Gentleman was of the West; I was desired to read them, and I must confess, the more I read, I was ever the better satisfied.

You have not here any thing of gaudy language, nay, nor that gayety and quaint neatness of expression, that is so much the study of the men of this Age, who love to appear abroad in the World. And therefore you may be sure, the Author had not the publishing of them in his view, they being dressed up  
by

*To the Reader.*

by him, as the private paternal Advices of a Father to his Son.

Nor will you find here any thing, as to the Subject of what is writ, but what you have very well discoursed of by many who make it their design, to treat of the Education of youth; But if you do seriously consider the sincerity of the Author, you'll find in all his words a weighty Ingenuity, that will bear home deeper Convictions, of the solidity and moment of the Advices given, than if they were set off with more delicate words, they come from a country Gentleman, by whom solid Truth, in a plain Dress, and Religion in a simple primitive Garb, is more valued, than with a pompous ceremonious Attire.

It hath rendered these Letters more dear to me, that therein I find a wonderful contexture, of the deepest impression of Religion, and an honourable



*To the Reader.*

d. honourable concern, for all the  
g. points of true Gallantry; with what  
it. care and sollicitude doth he press  
if. home, the serious minding of soul  
it. concerns, and of an Eternity that  
a. doth approach us all, as if that were  
i. the only thing to be minded by us,  
ne. yet with such vigorous endeavours  
ds. of preparing for, and the managing  
r. the affairs of a present life, as if his  
o. Son were always to live.

s. How truly noble is it, to see  
h. a Gentleman else warmly con-  
n. cerned to entail the Grace of  
- God to his Posterity, as he is  
- to leave it the opulency of a For-  
o. tune, and honor of a Family. If the  
- Author had been a Minister of the  
Gospel, what is writ, had passed as  
an ordinary effect of faithfulness,  
and diligence in his Employ: but  
being from a Gentleman, living it  
seems upon his private Fortune at  
home, the Words are to be the more  
regarded,



## *To the Reader.*

regarded, and the person more esteemed. A Minister preacheth the Gospel, from the Precepts and Promises in the Word of God; this Gentleman, with a suitable regard to the Word, and the preached Gospel, doth evidence the reality and life of Religion, by his own experience and practice, and therefore presses it on his Son.

That calmness in his temper, when he treats of matters of Religion, and of the Government of the Church, is worthy of all imitation, and gives an irrefragable demonstration, that there may be a Presbyterian, and that in the West of Scotland, that hath a suitable esteem of worthy men, of differing Perswasions; and who are more concerned about the life and kernel of Religion, than either the husks or shells, though they be the Safe-guards and Ornaments of the same; and though this Gentle-

man

*To the Reader.*

- man lived in a Country, and mani-  
e fests a Perswasion; that without  
o- all question, he was a sharer in the  
s Sufferings, that were for so long  
d a time, wrapt about these of his  
o- Country, and perswasion; yet the  
d whole of his Letters, are far from  
- publick resentment, or revenge.

e I reckon it no small Glory, that  
as that part of the Kingdom, in a  
n special manner, had it for their lot  
l (and submitted to it cheerfully,  
, even those of the best quality) to  
s suffer for the Interests of Religion,  
t and were eminent for faithfulness  
l therein: so now when God is plea-  
t sed, by a marvellous cast of His  
own Right-hand, to give a merci-  
ful change of Providences; That  
there are found in that Country,  
Gentlemen of Note, as vigorously  
to act and do in their Stations, to  
adorn Religion by their Practises,  
and commend it by their Precepts,  
and



*To the Reader.*

and endeavour to transmit the same to posterity : and it is to me a very encouraging Token, for good to this Church and Kingdom, that as God is pleased to raise up Instruments in the Church, and to grant access to his most faithful Servants, to preach the Gospel, so he is spiriting and stirring up some of other qualities, and employs, to presse home serious seeking of God, and manly Religion.

If persons of all ranks, were suitably concerned in their souls state, and taken up with the study of a personal Reformation, and were imitating this worthy Gentleman in such serious advices, and laying such ties on their Posterity, to give themselves unto God, as you see he does, the Reformation of a Church and Nation, would have greater advance, and would be a more cheerful work to the Governours of



*To the Reader.*

of Church and State, then many a time they find it.

I nothing doubt, when with a serious eye you have perused these Sheets, and how much massie reason and religion you find, you will allow of my recommending the perusal thereof to all, and in a special manner to the Youth at Universities: the Advices here contained, though not at first designed for you, are very suitable to you, and calculat for your station and age, and it may be my recommendation will go the further with you, that you only know that I am,

*Your sincere wellwisher,  
and humble Servant,*

The



# The Printer to the Reader.

## Courteous Reader,

**T**He writer of these Sheets, having it seems, partly for his more easy comprehending thereof, and partly (as is said in the Letter here printed) of its being done, without any exactness upon several pieces of Paper, as the Subject occurred, written the same in Paragraphs: in the printing they are numbred, with some intention of adding an Index, for the more ready finding the vertues exhorted to, or the vices dehorted: but the Paragraphs being so short, and the Bulk of that bulk, as the whole may be so easily perused, it is not done; and the Writer, his not attending the Press, and want of exactness in the written Copy, has occasioned Errors in the printing, there being in some places words wanting, and in others, words that ought to be delet, sometimes one word for another, or Letters wanting, or added, which makes what ought to be the Plural Number, the Singular, or the Singular the Plural, and the Pointing in many places, as may occasion its not being rightly read, yet the mistakes being obvious to the judicious, shall spare the trouble of giving any particular account the Errata: I expect, that not only the Epistle recommending the reading these Sheets, but thy own perusal will satisfie thee thy time in reading, and the price of this small Book shall



## The Printer to the Reader.

not be thrown away; and now whilst they are printing there is come to my hand six Letters, from a Gentleman to his Neighbour, which albeit the Author of either the Advice, or Letters, be unknown to me, yet I apprehend both to be done by one hand; and since the Subject can give offence to none, and the consideration thereof, may be useful to stir up Gentlemen and others, to Correspondence of that nature, and may (besides the diversion in reading thereof) be helpful for direction in some Occurrences: I presume their adding to the bulk of this little Book, will not be grudged at. I have some Information, there are more of this kind written; if they come to my hand before the impression be finished, and be such as these are, they shall be added, and I have confidence my doing thereof, will not be resented.

*Sir,*

**M**Y yielding to your Inclination, to have what I wrote as advice to my Son published, might justly be repute censurable, and an Action not only conceitedly foolish, but impudent; yea, it might be thought strange, that any of my Capacity and Literature, should allow, any thing written by themselves, be design'd for publick perusal. What I did therein to my Son, was not from any sense of his wanting in many books which may be easily had, better and more pertinent Directions tending to his temporal and eternal Well-being, then it was possible for me to give him; but having at sometimes, as the Actions of others and my own have given me occasion, observed what I thought to be Duty or reprehensible therein, I did consider thereupon, and thought my particular directing thereof to him, might be to his Advantage, not because of any Excellency therein, but that it being from his Father, and written to himself, he might be induced to the more serious and profitable perusal thereof: for I have often observed, that in hearing the Word preached, or having other publick Means of Instruction, every one is apt to hear or read of Duties pressed, as if they were the concernment of their Neighbour, and not their own; which has made me much prize Ministers diligence, in visiting Families and Catechising; what being at these

A

occasions



( )  
occasions spoken to poor people, they do usual  
more seriously attend thereunto; it is like, you can  
not upon perusing it again, but see how unreason  
ble and unnecessary your desire is, and be sensible  
that its uncorrectness would make you ashamed  
to own an Interest therein; nor do I know any  
thing could be an Argument for printing thereof  
except that the Advices therein, having (as  
I shall acknowledge) some Endeavours to perswade  
to, at least some Duties doth come from one, un  
fitted many ways for doing thereof; for some  
times what of this nature is pertinently pressed  
by any judicious and learned Minister of the Gospel  
or any else otherwise of known Parts is heard  
but cursorily; whereas something of the same  
Nature, coming from one not expected, it may  
occasion a particular Reflection, and thereby ob  
lige the Hearers to apply it to themselves: I have  
since I had your desire read it over again  
but with little intention of bettering it, not that  
I am insensible of its need to be corrected, for  
I think I have never at any time read it over,  
any part thereof, but I saw in it Incohesion, want  
of Grammar, and much Uncorrectness; and hav  
ing upon pieces of Paper (at several times as the  
Subject hath occurred) written it to be of some  
use to my Children, the Directions therein are  
not Methodically set down, and being without  
consideration of what I had already done, as the  
Matter thereof hath occurred to me, not without  
Repetitions, and will make obvious to any judi  
cious Reader, the foolish Arrogance of preten  
ding any thing so written for publick reading, and  
sometimes my Pen beyond what was competent  
to me, or, it may be, what might be much use



to my Children, hath run out upon some Subject, and in Taxing of some Professions: but as the full and overflowing sense of their Practice led me to it, so it yet makes me wish, that these in a Capacity to do it, would not only hold forth, but by suitable Means prevent Practises so much prejudicial to Society. I do confess that the smallest of books (when done with seriousness) pressing Duty are most useful, for seldom are books of any Bulk read over, and I could wish, some fitted for that Work, would do something in such Terms as might engage to the reading thereof; not that there is want of abundance of books of that nature, but the Novelty and Succinctness of what might be pressed, would be helpful to induce to a serious perusal. There is indeed great need of suitable Directions against our selfish sinful Inclinations, for it is obvious, that self is the Devil's great Engine to destroy Soul and Body: yea Covetousness, and almost every other Vice, proceeds from that Root: and as the Devil and Corruption within us, makes every vicious Habite to have some appearance, either of its being necessary, or of the Vertue that is most opposite thereto; so the Covetous, are apt to construct their Actions only to be frugal: it is true, being careless of what Providence trusts us with, or Lavish, or Exorbitant in using thereof, is not only against the Command of God, but is often accompanied with an otherwise sinful and vicious Life; yet are the Covetous as grossly Faulty, and the Holy Spirit of God in the Scriptures, doth plainly declare his Abhorrence thereof: I could wish some Pen, fitted for that Work, would direct Mankind particularly and succinctly,

to understand the true middle betwixt these Extremes, and let them see that as unconcerned and prodigal spending is very unallowable, so is anxious caring for things of this World and the love thereof, as much so; for the Generality do's satisfy themselves in this, that if they seek after but what is their own, and that by no unlawful worldly Means, (which is a length the most part comes not to) they apprehend not the inconvenience of doing it with too much intentness, not that any can be too careful in their lawful Calling, if it encroach not upon their other Duties. but where either the having or losing of Money, or any worldly Goods, does further influence us, then the procuring, our valuing them not so much for their own worth, as that they come from God to be used at his Direction, it is surely unallowable; and when they are lost, we are not to grieve for the want thereof, but to search our ways, and to acknowledge our sins, as the true cause of every cross Dispensation that befalls us: and neither to rejoyce in the having of temporal Goods, but as they are the marks of his love, nor to be concern'd at the loss or want thereof, but in so far as it proceeds from his Displeasure, because of Sin; yea, sometimes is want more behoveful to sinful man, then a full enjoyment; and surely God will make good that Promise, of turning all his Dispensations for the best, *to them that love and fear him.* It is to be wished, that if some little Peece were published, some short Directions to every state of Mankind, Nobility, Gentry, and Commons, for none living upon Earth, but are to do what may be said to be their Calling, and the Greatest of Mortals will at the  
Great



Great Day of Account see their Misery, in not living up to it; neither are they, nor these of the most mean and low Condition, exempted from Duty towards God, themselves, their Neighbour, their Relations, and their Servants. I tell you it is beyond my Capacity, to hold forth the same as may be convincing; it is true, to willing Learners, they depending humbly upon God for Direction, their Duty will be very obvious, and their Advantage of doing thereof is not only great to all Eternity, but even whilest in the World, the serene Peace of Conscience and entire depending upon God, and expectation of being blessed eternally by Him, is incomparably valuable, beyond all that wretched men can propose to themselves, by following the Dictats of their corrupt and wicked Inclinations; indeed almost all Mankind may be said to live without the sense of God's Being, and that they are undoubtedly to receive from Him, either the Sentence of their being forgiven and accepted of, in, and for Christ's sake, or that of being rendered miserable with the Devils to all Eternity: for generally doth Ignorance abound, and we are not aware, that without Knowledge, at least in some competent Measure, we are not able to serve God, and where there is some measure of Knowledge, Corruption doth so far prevail, as there are few that lives up to it, and all professing themselves to be Christians, may be considered as those that are either openly prophane, and however with their mouth they profess, yet in their practise they deny their belief of God; or such as says they do, and seems to believe and rely upon God for Mercy, or such as from a true sense and feeling



of their sin, flies with all their heart to God in Jesus Christ, as the only Sanctuary for Sinners : of the last of which, there is surely the least number; the difficulty of truly coming to Christ, being greater then the most do conceive, for in doing thereof, a Sinner must first have a heart-real sense and feeling of its lost Condition, and being fully satisfied and convinced of its own unworthiness and inability to any good in all humility, and entirely to throw it self in the Arms of the merciful Saviour of Sinners, whose Blood is only able to purge from Guilt : and this every Sinner may be fully convinced of, that it can never seek or come to Christ acceptably, but as it sees it self lost and undone, beyond all possibility of help without Him : and albeit our utmost endeavour to perform religious and moral Duties, must not be omitted, yet must there be a full Conviction, that as it is possible for us to perform them, they avail nothing in our Access to God. I remember to have read one saying, *when thou comest to Christ in Faith, thou must leave behind thee thy own Righteousness, and bring nothing but thy Sin.* O ! that is hard, leave behind all thy Holiness, Sanctification, Duties, Humblings, &c. And bring nothing but thy Wants and Miseries, else Christ is not fit for thee, nor thou for Christ. Christ must be a pure Redcemer and Mediator, or Christ and thou will never agree : and the same Person, when pressing to a true and cordial Believing in Christ, says to Believing, there must go a clear conviction of Sin, and of the Merits of the Blood of Christ, and of Christ's willingness to Save; upon this consideration, only that thou art a Sinner. I seem herein to express to you, my  
sense

( )  
sense of the need of something directing Mankind, by some short Rules to their Duty towards God, their Neighbour, and themselves; and has said, that the novelty and succinctness of it, might induce to a perusal thereof, in which you may justly tax me of Imprudence, for as the word Novelty is improper to such a Subject, so you may alledge there is already much written, that directs to Duties, of which I am sensible; but they being either enlarged upon, or done in other Writings, whereby the brevity that is taking to the most of Readers, is wanting, and for what I have seen in little Books containing Matters of this kind, there is either apparent indifference, in directing to religious Duties, or at least the want of life and zeal in principally endeavouring God's glory, as if living so as might gain worldly Repute, were most to be desired. But I hear of other Pieces which are not come to my hand, particularly one done by an English Marquess, and another said to be *Argyls*; and if in these, or in some others already printed, which I have not seen, that Want be not made up; I think there Wants not Reason to induce Persons qualified; yet to give some brief Directions thereon, for surely the most of Mankind do's generally by their Converse declare, that the Laws of God are not the Rule of their Walk, which is much to be lamented; for if frail man could guard against Corruption, and live according to the Rules in the Gospel, an Society so constitute, would be to all Degrees of Persons desirable, almost beyond humane Comprehension. But having exceeded Bounds in this Letter to you, I shall only add, that I do sincerely wish, there may be pressed in



( )

Some short Directions what may be useful, and that God by his Holy Spirit accompany the same, and the Endeavours of Godly men in books already written, that in this Age, and in these Lands may be fulfilled that Prophecy, Is. 11. 8, 9. *And the sucking child shall play on the hole of the Asp, and the weaned child shall put his hand on the cockatrice-den: And They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

I am, Sir,

Your &c.

A



# A Fathers Advice to his Son.

Son,

*However unfit I am for the Discharge of the Duties incumbent to a Parent, yet have I upon my Heart a sense of the Obligation I ly under, to endeavour with all my Strength your wellfare in this World; but especially to all Eternity, which has made me resolve in these following Lines, to send you some Advice and Directions in order to it.*

**B**Eing now past your Childish years, you are to know, that your end of living, is undoubtedly the Glory of God your Maker, and Redeemer, and you are called to misemploy no part of your time, but to live in every thing, as minding you are ever in God's sight and presence. Your Duty holden forth in his blessed Word, especially in the New Testament, by our Lord, and his Apostles, is beyond exception, the most rational and convenient, even for the well-being of Society, and good of Mankind in the World, and far preferable to the best of Rules and Laws that ever were given by any man, or Societie of men. I shall forbear writing of many things which might occur to me, and docs intreat your whole Conversation may evidence the belief of your

Being, to appear before the Tribunal of God in Judgment, and shall recommend your being careful of some few things in your Walk. First, towards God. *Secondly*, Towards your self, and *Thirdly*, Towards our Neighbours. You are in all you do, to respect the Glory of God, there being no action of your life, but it truly ought to be done to that end. We are with all carefulness to avoid every thing sinful, and to go about even the most indifferent of our Concerns, in obedience to his Command, Love to him being the Motive, and his Glory the Aim of all we do; wherefore make Conscience of seeking of God, strength enabling you to every Duty. I shall not, nor am I fitted to enlarge upon what might be said to what is Duty, and shall recommend your reading practical Pieces of Divinity; but above all, be in a constant and humble dependence upon God for his Grace, enabling you to serve him, and seek for Christ's sake a broken heart, and strength against every Corruption: Cry with earnestness, that you never be left to the power of your wicked self, and beware of seeing any Merit in what ever is possible for you to do, for only in Christ is your acceptance with God.

Son, whilst I am writing what occurs to me of your duty God-ward, I am sensible it may be truly said to be duty towards your self, the Salvation of your Soul (not of Merit, but Free-grace) being what is annexed thereto.

1. Have your heart filled with faith in God and his Son Christ Jesus, and love to him, and the fear of his holy Name, seek not to satisfy your shallow Reason, in divine things; but as the Apostle requires, 2 Cor: 10. 5. *Casting down Imagina-*



imaginations, and every high thing that exalteth it self  
 against the knowledge of God, and bringing into cap-  
 tivity every thought unto the obedience of Christ. For  
 to give your Assent, meerly upon a sensible or  
 rational Demonstration, is no divine faith, and tru-  
 ly to believe in a divine sense, is to assent to a pro-  
 position, upon the credit of the Revelation, though  
 we cannot make it out by our Reason. And this is  
 to have our thoughts brought into Captivity, unto  
 the Obedience of Christ; for mans reason being cor-  
 rupted by *Adam's* fall, it objects against several di-  
 vine Propositions, Saying, how can one be three?  
 and three one? How could the divine and hu-  
 mane Nature unite in one Person? How can  
 the Dead rise? These and what else are above  
 our Reason, and contained in the blessed Word of  
 God, are to be believed, because asserted there-  
 in, and at all times our hearts ought to be fill'd  
 with Love to God, and his Son our Saviour and  
 Redeemer, whom we are to love with all our  
 Soul, with all our Mind, and with all our strength,  
 for whatever in Creatures may be a Motive to  
 love as Goodness, Power, Kindness, Veracity  
 &c. Are in our blessed God in an unspeakable  
 superlative degree; He is of infinite goodness  
 and excellencie, and there is nothing good in  
 the world, but what hath received all its Goodness  
 from him, and he is wonderfully Kind and Mer-  
 ciful to Souls and Bodies of poor Sinners; Ha-  
 ving, when miserable Man had lost himself, by  
 sinning against his Command, offered that won-  
 derful way of satisfying Divine Justice, by send-  
 ing his Son to the world, who took upon him  
 the nature of frail Man, and suffered that shame-  
 full death of the Cross, and all to stand betwixt  
 Sinners

Sinners and Justice. And are not our Bodies supplied with all good things we enjoy through his care and providence?

2. Make Conscience of living as in the sight of Him, the only living and true God, before whose Tribunal you must appear, to give an Account of your Actions. Be diligent, having Faith with Knowledge, and attention of Mind, in reading the Scriptures, and seek of God, and depend upon him for his Holy Spirit enabling you to that and every Duty. I have from my experience observed, that being up late at night, and lying a Bed in the morning, are a hinderance of the Duties required of us; for not only has God appointed the Night for rest and sleep, and the Day for Exercise, but you will find the advantage of making use of the Morning for your private Devotion, and that so early as you may have convenient and uninterrupted time for the performance thereof, before either Business or Companie may have the occasion of tempting you to a Diversion. You will find *David's* practise in the 5th. Psalm. and 3 v. *In the morning O Lord, will I direct my prayer unto thee, and will look up.*

3. The end of your living being Gods Glory, your last thought at night, and first in the morning ought to be of God. Think with seriousness of your own misery through your Original and Actual Sin, and of the unexpressible Goodness and Mercy of God in Jesus Christ to you and every lost Sinner, that shall have grace to lay hold on him, in and by Christ. And when you arise, endeavour by meditation to bring your heart to such a Frame, as may fit you for drawing near to God; who albeit he be merciful



ful, yet is the great and only God altogether inaccessible to sinners not coming to him, in and through Christ. And surely an Ignorant, Wandering, Unbelieving and hardened Heart has no ground to expect Access to God in Christ our Lord. You would stir up your self, not only to Prayer in the morning, but to reading some part of the Scriptures; and I do advise you, when first you do retire your self, after you have endeavoured by some suitable Mediation, to bring up your heart to an awfull sense of the presence of God, to whom you are about to dare to speak, that you fall down upon your Knees, and lifting up your heart to God, in some few and suitable words, seek to him with earnestness for Grace, enabling you to read his Word aright, and suitably to put up your desires in prayer, and whenever you do pray, always express your thankfulness, and magnifie the Name of God, for his Mercy to lost Sinners in Jesus Christ; then read a portion of Scripture, as you find convenient to stint your self to: I think it would not be amiss, you did every morning read a Psalm or two, and an Chapter of the new or old Testaments, as you have read through the Psalms, you would begin again and think it not too much, if you should read them a thousand times, and for the old and new Testament, there is no part of either ought to be omitted; but especially you would read the new Testament and the Prophets, and for the historical part of the Bible, I think it not so necessary, that you do so often read it. After your reading, endeavour to enlarge your self in Confession and Prayer to God, and lift up your heart

not

not only in a general acknowledgment of his mercies, but in particularly acknowledging him for the mercies you are ever meeting with. In your Petitions, pray for all, especially these you have interest in, and such as are in Authority, yea, omit not your very Enemies, and forget not to be earnest with God in behalf of his Church and People. And certainly you cannot better at some times conclude your wandering and sinful Prayers, then in the words of that unconceivable excellling Prayer of our blessed Lord and Saviour, *Our Father, &c.*

You would endeavour duly to perform the duties of Prayer, Reading, and Meditation at the times set a part by you, and not to omit them, unless some special Reason occur obliging you to alter, in which case you would redeem the lost occasion by a new opportunity, albeit I be not against the length of Prayers, when fitness of frame and occasion enables you to enlarge therein, yet I incline you should for ordinar be frequent, albeit succinct in that Duty, and besides the ordinar times for your Divotion, Evening and Morning; you would not only throughtout the day be frequent in ejaculatory Petitions to God, but as occasion offers of any privacy, you would upon your Knees, with thankfulness of heart, humbly put up your desires to God, for strength against your Corruption, and a supply of your Souls wants, which upon little Recollection, you will always find to be many.

4. When you eat or drink, neglect not that Christian Practice, of seeking a Blessing before your doing thereof, and giving of Thanks after your partaking of what God in great mercy has bestowed



bestowed upon you; it may truly be said to be  
 a Christian Practice, being as you may be satisfi-  
 ed from the Evangelists, the Custom of our blef-  
 sed Saviour. But as ye are called to avoid For-  
 malitie in Christian Duties, so ye would especial-  
 beware of it in this, the Corruption of our  
 wretched Hearts prevailing but too much to our  
 being formal in the Duties we more frequently  
 go about, it is to be feared, that the Motives to  
 this Duty, with the most part is allanerly Custom,  
 or to shun some kind of publick Reproach, that  
 attends the neglect thereof: And alas! too sel-  
 dom are our hearts intent upon what we are do-  
 ing therein, I desire ye may seriously mind,  
 that it is not Words but the Heart that God re-  
 quires, and whether by your self alone, or as the  
 mouth of others that with you doth partake of  
 what he in *Mercy* gives, be serious in expressing  
 succinctly desires suitable to the occasion, and e-  
 specially, if you do it with, and for others. I am  
 satisfied of its being very suitable for Persons qua-  
 lified at some occasions, to enlarge in that Duty;  
 but I think it would be done with discretion, for  
 unless some singular Circumstance require it, or  
 that the Speaker be satisfied of an inclination in  
 these that joyn with him, to go along heartily in  
 the Petitions put up to God not directly tending  
 to the craving of a Blessing to, or giving Thanks  
 for the present Mercy: He would beware of doing  
 what the unsuitable frame in others, and very  
 likely in himself, may be but a Snare to the Com-  
 pany. Indeed we are not only in all our Ap-  
 proaches to God, to forbear the doing thereof,  
 so as may evidence Formality, and want of At-  
 tention to the Duty we go about, but even in the  
 most

most single Petition we put up, it were fitting we did so express, a sense of our own unworthiness, and Gods infinite Goodness, for which at all times we should praise him, yet our Experience from a smal Observation, may satisfie that tediousness therein, reaches not to bring the hearts of these that should joyn in it, to a serious doing thereof.

5. With your Petitions in Prayer and at other occasions, either in word or thought, magnifie the Name of God for his Mercies, they are unexpressibly Great in all that occurs to us: but oh the Greatness of the Love of God: in sending His Son to satisfy Divine Justice for wretched miserable rebellious Man: Forget not at all times the Praising of God, by word and in thought; Our most Blessed Lord in that excelling Pattern of Prayer, doth begin and conclude with the Father's Praise, and surely the duty of Praise, is of all that is required by God of Man; what do's most immediatly tend to His glory, what we are else call'd to do or seek of Him, hath the immediat tendency to our own or our Neighbour's Well; but our conscientious hearty praising of God of all Duties, do's most directly glorify Him, and it is the beginning here, what shall be the delightful and ever continuing work, of such as shall in and through Christ at the Great Day of His appearance, be accepted of Him to all Eternity. I have told you of my unfitness, to direct you particularly in your duty God-ward, and I pray God for Christ's sake give you knowledge in Duty, and sanctify your heart, let the World have nothing of the room of Christ therein, for it is unspeakably vain and wicked: Solomon doth  
uncontravertedly



uncontravertedly hold forth the vexatious Vanities incident to the life of Man, and it is certainly evident, there is nothing truly desireable, but an Interest in **Christ**, and that they are only happy, whose **God** is the Lord : and not only is the Evidence of an Interest in **Christ** desireable, but it is attainable, as is plain from the mouth of our Blessed Lord, who says what all the enemies to the use of Marks or Evidences, can lay no exception against. Mat. 6. 21. *For where your treasure is, there will your heart be also.* And I recommend to your serious perusal, **Mr. Gurbrie's Tryal** of a Saving Interest, which will direct you therein, and the Means for attaining to it.

6. Let your whole walk throughout the day be as I have hinted to you, have upon your heart the awful sense of Gods Presence wherever you are, or whatever you do, or think ; I deny not, but the World may, and must be minded by you, but still in its place, secondarily and subordinatly : for what is the World to your Soul ? What is Bread, or Cloaths, or Money, or a house or Lands, to an everlasting Kingdom ? Let the Lord have the whole ordering of you, make no Purchase, but where God who is present allows of the Bargain : and go about no Business concerning which you cannot say, I am herein trading for **God** : That is, your doing either what immediatly tends to his Glory, or your serving Him in your Station and Calling, as he hath appointed ; by the 15 *Psalms* you will see what is acceptable to God.

7. Meditation is a Duty in which there is much delight, to such as seriously practise it, and it is what will truly tend to the bringing your heart

heart to, and keeping it in a tender frame ; yea the advantages thereof are so great, as may stir up to the redeeming time for the exercise thereof, even from what may lawfully be allowed to our worldly Concerns, or bodily Refreshment ; and how much more then ought we when we are alone, guard against our minds going out after foolish and vain fancies, if not what is grossly sinful in the sight of God ? Surely if we had an awful sense of his *omnipresence* and *omniscience*, we would dare to be thinking upon what is unallowable in his sight ; and if we had a sense of our miserable condition through sin, our hearts would ever be ready to take hold of all occasions of serious thinking, how we should evite the Curse and Wrath of God to all eternity, which unavoidably will be the Portion of hardened sinners, not coming to God in and through Christ. *David* in *Ps. 4. 4.* Requires we *stand in awe, and sin not* : and that we *commune with our hearts upon our beds*, whereby you may be satisfied, it hath been the practise of the Godly seriously to meditate at all times. The subject Matter for your meditation is obvious, and will easily occur, as the Debt we ow to the Justice of God for sin : the certainty of Death, and after that of Judgment, the misery of such as shall be Doomed to Hell with the Devils, and so for ever separate from the Presence of God : His incomprehensible Mercy to lost sinners in Jesus Christ, and the Fulness of the unspeakable Joys that is secured, to such as heartily and humbly lays hold thereof ; yea innumerable are the Subjects of that exercise, that will with ease offer themselves ; and I advise for your Direction and encouragement



couragement to that Duty, that you read the last Part of Mr. *Baxter's Saints rest*, which doth fully Treat thereof.

8. Every Evening set some short time apart, and state your self as before God's Tribunal, take a back-look upon your Actions of that day, and what you have done towards God or your Neighbour amiss, acknowledge it with contrition and brokenness of heart, and seek of God Grace, enabling you to a due Reparation, either by a sorrowful, even publick acknowledgment thereof, in so far as they are sins against our good God, providing the same may tend to the Edification of His Church and People, or by repairing the prejudice of any hurt done to your Neighbour, in so far as it is possible within your power: and in your Evening Prayer, acknowledge the goodness of God throughout all the days of your time, and in particular acknowledge Him for the Mercies of that day, and enlarge your self in Prayer as in the Morning.

9. As you are called to own a Profession of Godliness, so you are to avow the publick performance of Duty, wherever Providence shall trust your Being; yet for the most part, you would endeavour its Being, as retired and as private as possible, at least beware that to be seen or heard of men, or any self end, be not a Motive to your doing thereof; I remember to have heard of a woman meeting with godly Mr. Fox upon the Street, and after some discourse, she pulling out her Bible told him she was going to hear a Sermon, upon which he said to her, if you will be advised by me go home, but said she, when shall I then go to Church? To whom he answered, when you tell no body of it.

10. Beware of Hypocricie, and be assured God will not be dissembled with, he hath in many places of Scripture, ranked Hypocrites with the worst of sinners; you will find *Mat. 23. 13.* they are amongst the number of such, against whom our Lord denounces a Wo; and in *Chap. 14. 51.* the misery of their condition is held forth, in the Sentence of the unjust Servant, where, as an aggravation of his punishment, it is said, *his portion shall be with the hypocrites: where there shall be weeping and gnashing of teeth.* Do not you appear to be what you are not, and let the design of being thought religious, or the making use of a Profession to cloak your carnal and worldly ends, be far from you. I acknowledge to be morally honest, is not to be religious: but mind, that without endeavouring to be so in all your Actions, there is no Religion. And it is the height of folly, for any to think that their being of a Perswasion with those that are the most godly, or their own practising, even with much appearing sincerity, the Duties of Religion, where there is not Moral Honesty, doth so much as truly entitle them to the name of Christians: it is true, every man is subject to Failings, and an entire doing of what is required of us, is not within the power of sinful man; but as truly are our Failings in Moral Duties, either where they are customary and habitual, or not repented of, and endeavoured against direct indications of the want of Religion: and that our Lord notwithstanding the Name and Profession of such, will disown them in their greatest extremity: and you may see the Prophet *Micah* holding forth, that the outward performing of what was legally required of the

*Jews.*



*Jews*, was not the principal part of their Duty, and says in Chap. 6. 7, 8. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oyl? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?* And God by the Prophet *Jeremiah* Chap. 4. 24. saith, *Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgement and righteousness in the earth: for in these things I delight, saith the Lord.* Yea our Lord himself in that most excellent Sermon upon the Mount, hath said, *Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.*

11. Mind what you are engaged to in your being Baptized, and live up to that solemn engagement: you are to fight out your Warfare under the Banner of Christ our Lord, and renounce the Devil, the World, and the Flesh; seek of God for Jesus sake, that He may give you knowlegde, and enable you to see and live up to the solemn Tyes you are under, through your baptismal Covenant, and as ye will answer to our good God at the day of your Appearance before his Tribunal: be not among the number of such, as never thinks of Baptism being otherwise useful, then as a Ceremony for their having a Name.

12. I expect that you will be able, as the Apostle requires, to give an Answer to every man that asketh you a Reason of the Hope or Belief that

that is in you, with Meekness and Fear; Forbear Debates and Disputings upon Controversies in Religion, what plainly holds forth the duty of Christians, in their whole life, is uncontraverted; clear from the Scriptures, and all Debates in religious matters, that have not the alone prospect of bettering and advancing of Knowledge are certainly not allowable: And as your hearts all times ought to be over-filled with true love to God, and such as bears his Image; so especially be respective to the Ministers of the Gospel, being Ambassadors for Christ, and Administrators of the Ordinances appointed by him in the New Testament, as the Apostle enjoyns, 1 Thes. 5.12. *I beseech you brethren, mark them which labour amongst you, and are over you in the Lord, and administer to you, and esteem them very highly in Love, for the works sake;* And let not the infirmities of any of them, procure in your heart any disrespect to the holy Calling: But mind what the same Apostle saith, 2 Cor. 4.7. *That we have this Treasure in earthen Vessels, that the excellency of the power may be of God, and not of us.*

13. As you are to have a Pity and Love even towards such, as altogether want Religion, or worship God not truly, as he hath appointed in his Word, so ye would altogether avoid the least of Animosity with such as with Charity may judge differs only anent Church-government or any thing else not inconsistent with the salvation of their Souls, not doubting but ye will find at the day of Judgment that the many Niceities which a great part do, but too much concern themselves in, are the effects of want of Charity and a gospel Frame, and disposition of heart.



14. The wickedness of our hearts, is such as doth altogether unfit for the doing of Duty. Have we any prosperity in the enjoyment of health, or any thing desireable in the world; we are seldom or never in a frame for rightly acknowledging God for his Mercies, and improving them to the end of our having thereof; And if Providence tryst our being crossed in what is delightful to us, how ready are we to dejection of mind, and what does unfit for Duty, let every Dispensation of God to you-ward, lead you to the consideration of failings in your bypast life, and stir you up to a suitable walk under what you are trysted with. Endeavour an equality of Temper in all your ways, if Dispensations any ways prosperous be your Lot, consider you have them from God, and humbly acknowledge his Mercy in what ever you meet with, and if what is more cross befall you, repine not thereat, but mind that the worst of Conditions is above your desert. Seek of him with earnestness, that you may truly learn his holy Will in all his Dispensations, and in Prosperity or Adversity, let all your care be, to know what ye are called to as Duty; and to endeavour with diligence the doing thereof, even in things relating to this life, then with chearful Submission leave the event of all your concerns to God who is wonderful in goodness, to such as fear and trust in him.

15. When the Lords day is come, remember to keep it holy, as God has expressly appointed in his 4<sup>th</sup>. Command: And in order thereto, prepare your Heart for the Duties thereof, before it approach; for however a great many in this Age, may contravert the Morality of that Precept

cept, for the due observation of the Sabbath yet may you be satisfied with what is fully held forth by ( I may say ) all the most serious and godly of Divines, that it is from the Practice not only of the Primitive Church, being the most pure of Christians, but even of the Apostles, whose Example we are bound to follow. And as the due Observance of the Sabbath under the Law was enjoined under the certification of great wrath from God, as in Nehemiah 13. cap. v. 17 and 18. *What evil is this that ye do, and profane the Sabbath, did not your Fathers thus? and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel by profaning the Sabbath.* So the Promises to the doing thereof were great, as in Isa. 56. 2. *Blessed is the man that doth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it.* And 58. 13 14. *If thou turn away thy foot from the Sabbath, and from doing thy pleasure on my holy day, and call the Sabbath of the Lord a delight, the holy of the Lord honourable, and shalt honour him, not finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the inheritance of Jacob thy father, for the mouth of the Lord hath spoken it.* Yea not only from History, the judgments of God upon Sabbath-breakers are manifest, but such as are of small Experience, may evidently perceive the dreadful consequences thereof, in the confession of almost all Malefactors that comes to publick Execution. It is true such as are pleased to have no respect to the due Observation of the Sabbath, and to object again



the obligation upon Christians for keeping it holy, doth answer to that, of its being so generally confessed by dying Penitents, that the same flows but from their Education, and its being inculcated in them, to be so sinful: but what answer will such, I may say, prophane Wretches, give to this so palpable Evidence of God's displeasure, with the profanation of that Day; that He in his overruling Providence, often permits notorious Breakers of the Sabbath, to fall in such sins, as even brings them to open and shameful Punishment, in this World? And albeit the ways of God's Providence, are not to be fathomed, and gross Sinners of every kind, do's in things relating to this life, Die, without any appearing Marks of God's displeasure, which may fully satisfie all rational Persons, that there is a Judgment to come: so the temporal Calamities, sometimes tryisting Sinners in this World, are an Earnest of what shall be Dispensed at that dreadful Day to such; and it may plainly appear to you, that the Cavilling against the Obligations, for keeping Holy the Sabbath, of our Lord, is of the Devil; being, that only such as want tenderness of Conscience, and Love not to live in any thing according to the Rules of the Gospel, do thus declare themselves: whereas, Persons whose hearts are God-ward, however their Frailty may hinder the due performance of their Duty, are ever ready to acknowledge their Obligation to the observation of that Day, to be kept, a Sabbath-Holy to the Lord. Yea, Sir *Matthew Hale* late L. Chief Justice of England, whose Memory is Savoury to all good men that knew or heard of him, in his Directions to his Children for keep-

B

ing

ing the Lords Day, doth press it upon them for several Reasons, and in one whereof he saith, because I have found by long and sound Experience, that the due observance of that Day, and of the Duties of it, have been of singular comfort and advantage to me, and I doubt not but it will prove so to you ; God Almighty is the Lord of our time, and lends it to us ; and as it is but just we should consecrate this part of that time to Him, so I have found by a strict and diligent Observation, that the due Observation of the Duties of this Day, hath ever had joined to it, a Blessing upon the rest of my time ; and the Week that hath been so begun, hath been blessed and prosperous to me : and on the other side, when I have been negligent of the Duties of the Day, the rest of the Week hath been unsuccessful and unhappy to my own secular Employment ; so that I could easily make an estimate of my success, in my own secular Employment the Week following, by the manner of my passing this Day ; and this I do not write lightly and Inconsiderately, but upon a long and sound Observation and Experience. These being the words of that Great Man, are much to be considered, he not only being of great Integrity, but uncontrovertedly of a sound Judgment and great Knowledge, almost in every thing.

15. In the Evening of the day preceeding you would be more then ordinarily earnest with God, that He may by his Grace, fit you for a suitable going about the Duties of the ensuing Sabbath. And when it is come, consider, that as God did appoint in the Old Testament, the Sacrifice to be doubled on that Day, so he requires of us Christians, that we should therein double our Duties, of Prayer, Praise, and Meditation  
and



and as at all times, you are bound to remember the Church and People of God in your Prayers; so especially in a Sabbath, pray with earnestness, that our Lord's Kingdom may be advanced throughout the world, and that the Offers of Grace in his Gospel, may be the Portion of the Land you live in. Pray that God for Christs sake, may send forth Ambassadors fitted for that Work, and that he bless the Word and Ordinances where you are, to be present in the discharge of the Duties of a Sabbath.

16. Rise early that Morning, and mind you are to spend the whole day in God's service. When you repair to the place of Publick Worship, do it so, as you be there before any part of it begins; and come not from the same, whilst it be fully ended: and in the time of Worship, have your heart intent upon the Duties, it is the heart especially that God requires: and not only ought we to have presence of mind in hearing the Word preached, but especially in Prayer, and Praise; for it is an intollerable contempt of God, who searcheth the heart, and knoweth the most secret of our Thoughts, to draw near to Him in Worship, and to have our hearts going out after any other Object whatsoever. Yea, it is a direct Saying practically, that we are brutish Fools, and wretched Atheists, in worshipping of God as knowing our Thoughts, and doing it in that manner, as evidences manifest contempt, and directly draws down His Vengeance upon us.

17. If the Sacrament of Baptism be administered where you are present, you would not only with all your heart concur, in the Petitions

up to God before and after the Administration, but hearken to your own Duty, in what is held forth by the Minister, and let such Occasions, stir you up to new Resolutions, to live up to your own Baptifinal Engagements. Mind that the whole Sabbath, is to be a Mercat-day for your Soul; and by dealing in the Duties thereof, gain strength against the Corruptions of the ensuing part of your time.

18. When occasion offers of your Communicating, you are to consider, that it is not indifferent to you, to come or not to come to the Table of the Lord; but that you are obliged to be serious, *in examining your self*: as to your Knowledge, and your being otherwise fitted to partake of that Sacrament, Instituted by our Saviour: First, in the remembrance of His Sufferings, which were only able to expiate the Guilt, of lost undone Sinners. And next, to be a Seal of Sinners, Covenanting with God in Jesus Christ. And 3dly, to be a Mean of Communion with our merciful Lord, that suffered for our Sins. It is plain, 1 Cor. 11. 26. That the great end of the Sacrament is, to hold forth to the Church the Lords Death and Suffering, whilst he come again to Judgement: And by the 27, 28, and 29. Verses, you see the absolute necessity for the worthy participating thereof. You must search your heart, and find out all your iniquity, and hate it, not only as it procures Gods Curse in this life, and to all Eternity; but especially as it is contrare to the Commandments, and holy Nature of our God: and as a needy Wretch, having examined your heart, and found out your Wants, you are (in coming to the Table of the Lord



Lord ) to bring with you some Faith, some Love, and some hope, &c. Your Errand being for more; and cry with earnestness, that you may be amongst the number of such, of whom the Psalmist speaks, Psal. 110. 3. *Thy people shall be willing in the day of thy Power.* At such Occasions, make conscience of mourning for every Sin, and with all your heart magnifie Gods Mercy, in his Dispensations to you: and seek with earnestness of heart, Grace, enabling you to that, and every duty: and beg of God for Christs sake, that he give a heart, in a truly fitted frame. So as in the Sacrament, you may ( by the eye of Faith ) behold our lovely Lord and Saviour crucified, and His Blood shed, to expiate the Guilt of vile sinful Wretches; and in particular, to stand betwixt your self a vile sinful Wretch, and the Vengeance of God due to you in Justice. Seek with all earnestness from God, a heart filled with love, to Christ our Lovely Saviour, who so loved lost undone Sinners, as He took upon him the nature of frail man, and to satisfy Divine Justice, ( which could not be otherways satisfied ) for the sins of all that would truly come to Him, and by Faith rely upon Him; He suffered the shameful Death of the Crois, a Representation whercof, is this Sacrament, Institute by our Lord himself before His suffering. And before, and at the time of your drawing near to the Table of the Lord, have your heart filled with suitable Meditations, and ejaculatory Petitions to God, as saying within your self, O my Soul canst thou behold Justifying Blood, and not love Him that shed it for thee? Canst thou behold Precious, Quickening, Softening Blood,

and not love Him that gave it to quicken and soften thy heart, and to Redeem thee from Sin, from Hell, and everlasting Wrath? O my God and Saviour, enable me to say, if my love were better, it should be thine : but such as it is, thou shalt have it ; make it greater, and make it better, and I firmly resolve in thy Strength, it shall ever be set upon thee.

19. Whatever may be the Station that God shall call you to, make Conscience of doing therein, what is required of you. Evite idleness as the Bane of well-being, in this side of time, or to Eternity. Your acting diligently in your Station, is commended from 2 Thess. 3. 10, 11, 12. *For even when we were with you, this we commanded you, that if any man would not work, neither should he eat, &c.* In many places of Holy Scriptures, is diligence in our Calling not only commended, but required : and the temporal inconveniencies following idleness, are manifest from Prov. 19. 15. *Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.*

20. Such a competency of Riches, and other temporal Blessings, as is consistent with a comfortable Being in this World, is desireable, and what you may not only by lawful Means in your worldly Station, endeavour to acquire, but you are allowed, yea required with submission, to seek them of God ; only in this, and whatever else you do, make your principal end, His Glory. Do not exceed to satisfy your carnal and worldly Appetites, either in your Prayers for, or your Endeavours after temporal Enjoyments. Let the Prayer of Agur the Servant of God, be your Rule ;



Rule ; Prov. 30. 8, 9. *Remove far from me vanity and lies : give me neither Poverty nor Riches : feed me with Food convenient for me, lest I be full and deny thee, and say, who is the Lord? Or, lest I be poor and steal, and take the Name of my God in vain.* And what it pleases God to bless you with, you would mind your Tyes to the Gracious Giver, and endeavour with all your strength, so to use it with relation to your self, and others, as may evidence your thankfulness ; and if it shall please our Wise and infinitely Good God to refuse your desires, and render your Endeavours without success, seek of Him, that His Dispensations to you may be sanctified, and beware of repining ; for the frailty of foolish man under any cross Dispensation befalling him, makes him but unwillingly examine, why the Lord contendeth ; and sinking under his trouble, do's not readily fly to Him, in and through Christ Jesus, by fervent and earnest Prayer, but is rather poring upon his Calamities, and aggravating them, to the raising in his heart thoughts inconsistent with Faith, and true Love to the Glorious and Merciful God, which upon serious Reflection, will appear the most unreasonable of Practices, for every man upon due consideration, will see what befalls him, to be God's dealing with him in wonderful Mercy, and far from what in Justice his Iniquity calls for. And man's being tempted to lament his troubles, in comparison of others, and to aggravat them from Circumstances, too readily occurring to him under any affliction, will upon little examination, evidence the height of folly ; for by a true comparison betwixt the Circumstances of the Afflicted

afflicted, and these of such as He judgeth more  
 desirable, if they were alike apparent to Him,  
 it is more then probable, he would have no de-  
 sire to exchange ; and undoubtedly such as are  
 most pressed under worldly Calamities, has ma-  
 nifold Mercies to be thankful for, and it will  
 be their own default, if such of God's Dispen-  
 sations as are even burdensome to corrupt car-  
 nal man, tend not, it is like to their temporal,  
 but surely their spiritual advantage, sometimes  
 because He loveth, he chastiseth; indeed miserable  
 man from his blindness, cannot rightly see into  
 the Causes of God's dealing with him, yet how-  
 ever blinded with Ignorance he may be, and  
 surrounded with all imaginable difficulties, it  
 it is obviously apparent, that he hath infinit rea-  
 son to magnify God's Mercy, in not only allow-  
 ing, but inviting the most miserable of Wretch-  
 es, to draw near to Him as their God and Por-  
 tion, in and through Christ Jesus the merciful  
 Saviour of Sinners. And I do advise your being  
 earnest in seeking after Grace, enabling to true  
 contentment with your Condition; for being  
 content with what God in His Providence is  
 pleas'd to trust you with, as it is your duty to-  
 ward Him, so it is what contributes most to your  
 worldly satisfaction ; yea it is uncontravertedly  
 apparent, that it is not our attaining to what in  
 the World we propose, as the Means of reaching  
 satisfaction, that answers our expectation, be it  
 Riches, Honour, Pleasures, or whatever else.  
 And as it can be truly said, that true Happiness  
 consists only in an Interest in Christ, so one of  
 the great Consequents of that Happiness, is the  
 quiet and peaceable acquiescing with a content-



ed mind, in whatever is our worldly Lot. I remember to have heard one asked the Question, if he were to have one wish granted, what would it be? To which it was answered, an Interest in Christ Jesus: nay but says the Inquirer, that I grant is beyond all exception the only answer to my Question, but I desire to know what you could wish, as most conducive to your worldly satisfaction? To which he again answered, a contented mind, with whatever in Providence is dispensed to me, which is indeed beyond what it is not possible for man to wish; for as the ultimat end of all the desires, the toil and labour of man, is his reaching contentment: so it is apparent, the attaining what he desires, toils and labours for, reaches not the end, and mans endeavour to do with diligence what he is called to do, and resting contented with what Providences dispenses to him, is truly most to be desired, in things relating to our temporal Being, and is attainable, if we would but put in exercise the little Reason we have; for discontent and anxiety, avails nothing to the bettering of our Condition, and doth certainly more fret and torment, *Solomon* in *Prov. 19. 3.* tells you, *The foolishness of man perverteth his way, and his heart fretteth against the Lord.* Yea mans wickedness and stupidity is manifest, in repining against what is done by our Creator, and Disposer of what concerns us, for every thing, be it great or mean, is ordered by Him; as in *Psal. 113. 5, 6.* *Who is like the Lord our God, who dwelleth on high? who humbleth himself to behold the things that are in Heaven, and in the Earth?* And so particular are the Providences of God

in relation to mankind, as our Blessed Lord hath said, Mat. 10. 29, 30. *Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your Father, but the very hairs of your head are all numbred.* And it may be said, the great and only Mean of attaining true Contentment, is a free and absolute Resignation of our Wills, to the Will of God, who is not only able, but willing to do for the best, to such as trust and love him : as the Apostle tells you, Rom. 8, 28. *And we know that all things work together for good, to them that love God, &c.* Let us make sure the full resignation of our Wills to Him, and Contentment will undoubtedly follow the doing thereof : yea consider, that all Endeavours after true Contentment, will be of no effect, until we have entirely resigned our selves, and moulded our affections into that frame, as whatever be His Dispensations to us-ward, we can cordially say with old Ely, 1 Samuel 3. 18. *It is the Lord, let him do what seemeth good unto him.*

21 Hate and eschew Pride, which is rightly termed the Devils sin, for it was the cause of the Fall of that Creature, from a most excellent station : and if we could seriously and unbiassedly look upon it, we would see great cause to abhor it, It is not only without reason, but against reason, for any proud person by their being so, are so far from conciliating respect, or any thing else desireable, as it do's directly procure to them disrespect, and doth in every thing prejudice them ; for the Proud have this misfortune, to displease every body but themselves. It is impossible a vain man should love to be blamed ; and a man when he hateth reproof, ought



Ought not to be accounted a reasonable Creature : and Pride is unspeakably disadvantageous, by its being hateful to God : as in Prov. 8. 13. *The fear of the Lord is to hate evil, and arrogancy, &c.* And the sad effects thereof, are foretold Prov. 16. 18. *Pride goeth before destruction : and a haughty Spirit before a fall.* And the punishments threatned therefore, are apparent ; Prov. 15. 25. *The Lord will destroy the house of the proud, &c.* Psal. 119. 25. *Thou hast rebuked the proud which are cursed :* and in Prov. 16. 5. *The Lord declareth his abhorrence thereof, and the undoubted certainty of its punishment, Every one that is proud in heart, is an abomination to the Lord : though hand joyn in hand, he shall not go unpunished.* And Psal. 101. 5. *him that hath an high look, and a proud heart, will not I suffer.*

22. As the extream folly of Pride is apparent, from many places of scripture ; so are the advantages of being truly humble, as in Psal. 9. 12. *He forgeteth not the cry of the humble, and in Prov. 29. 23. A mans pride shall bring him low : but honour shall uphold the humble in spirit.* And in Isa. 57. 15. *For thus saith the high and lofty One, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, &c.* And as pride in heart, doth altogether incapacitate a person from drawing near to God in Duty, so Humility hath the promise of being heard and accepted of, as in Psal. 10. 17. *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear.*

23. Be sober and moderate in your Apparel, for excess therein, is most unbecoming a man,  
and

and inconsistent with reason; forbear following of Fashions, or appearing singular in being too much opposite to them, a decent comeliness therein, answerable to your Station, is desirable; for it is obvious, that Cloaths can add no worth to the Owners thereof, and it is intolerable Vanity, their valuing of themselves thereupon.

24. Anger is almost always the effect of Pride, and as you respect Soul or Body, strive against it; surely it is at no time advantageous, and the folly thereof (when the Cloud it procures is taken off our Reason) is obvious to any, that hath the use of Reason; we ought truly to be angry at nothing, but sin: for Anger is fitly called Madness, and Fury and Brutishness arise from it. I think you need only behold the Actions of any person inflamed with Anger, to satisfy you of the truth of all, that Tongue or Pen can express against it, you may from Scripture be fully satisfied of its being exceeding sinful, you will find it dehorted, and the folly thereof held forth; Ecclesi. 7. 9. *Be not hasty in spirit to be angry, for anger resteth in the bosom of fools.* And Psal. 37. 8. *Cease from anger, and forsake wrath: fret not thyself in any ways to do evil.* How often are we angry when there is no cause, and when our Corruption may be stirred up to that Passion? We are told Prov. 19. 11. *The discretion of a man deferreth his anger, and it is his glory to pass over a transgression,* And in Prov. 14. 17. *He that is soon angry dealeth foolishly:* and in vers. 29. *He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.*



25. Endeavour in all your Conversation, such a meek and peaceable deportment, as becomes a Christian; which will even from these that are much otherwise disposed, procure you an advantageous Testimony, and the advantage to your self will be so great, as is hardly expressible; for as Pride and Anger clouds Reason, and discomposeth from proceeding rationally, either in thinking or doing, so meekness of Temper, leaves you at full liberty to use all your Reason, and will even procure compassion from others, if your Ignorance or Corruption should bring you under any inconvenience, and the benefite thereof is clearly holden forth from Scripture, where it hath the promise of temporal Blessings, as in Psal. 37. 11. *But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.* Yea, it hath the promise of Eternal Life, Psal. 149. 4. *For the Lord taketh pleasure in his people: he will beautify the meek with salvation.* And in Mat. 11. 29. We have the blessed Example of our Lovely Saviour, where he says, *learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls.*

26. Beware of Envy, as what hath nothing in it, but what is to be hated; for as it is hurtful, and intolerable burdensome, even to those who entertain it, so it is altogether inconsistent with Society, and the Rules of Christianity. Yea, the envious person doth directly wage War with God, and repines at all his Dispensations, to the advantage of others: and certainly these persons must be miserable, whose Sorrows arise from the satisfaction of the Publick, and whose happiness proceeds from the misery of those of their Acquaintance

tance. Covetousness, is an Evil against all reason, and is to be hated, because of the sordid baseness that attendeth it; how brutishly foolish are the ways of the Covetous? And they being the delight of the Wicked, God hateth them, as the Psalmist doth well express, in Psal. 10. 3. *For the wicked boasteth of his hearts desire, and blesseth the covetous, whom the Lord abhorreth.* Yea, the Holy Ghost holds it forth to be Idolatry, Eph. 5. 5. *For this ye know, that no covetous man who is an Idolater, hath any inheritance in the Kingdom of Christ, and of God.* And in vers. 3. he urgeth it, may not so much as be named among Christians. Yet would you make conscience of living frugally, and whatever Station you are in, and Profession you follow, let Vertue and Industry be your Guides, and not Pleasure and Idleness. Undertake nothing without your Sphere, or above your Capacity; and let all your Ends, and the means whereby you intend to come to them, be just and honest, in the sight of God and man. Be content with the Station and Condition of life, that God hath called you to; seek not great things for your self, and quarrel not with Providence: albeit the Event of your lawful Endeavours, should not answer your expectation, for our God doth, and certainly will make, every thing turn to the advantage of such, as fear and love him.

---

## SON,

**I** Have no desire to enlarge much in writing to you, and has in these few Lines I have last written, hinted at saying, what might be the Subject Matter of



of a large Discourse; and I require, you may at suitable Occasions, make the ground of your Meditation, to be the Obligation you ly under, to Frugality, and Honesty; to diligence in your Station and Profession, and a contented and submissive frame of heart, under all the Dispensations of God, to you-ward.

27. Evidence in all your Behaviour, a heart-hatred to Intemperance in Meat or Drink; for as being given to a luxurious Desire, of eating much, or of things pleasing to the Appetite, is hateful, even to persons that upon a moral Principle, only values their Honour; much more is it to be hated, by such as profess to be Christians; yea, the Misery attending it, even in this World, is apparent, from Prov.23.21. *For the Drunkard and the Glutton shall come to Poverty: and the Apostle in Phil.3.19. describing the Enemies of the Cross of Christ, holds them forth to be such, Whose end is destruction, and whose god is their Belly.*

28. Drinking to Excess, may be said to be the Mother, of almost all Vices; for as there is in every humane Creature, when born, a natural propensity to Evil; so, were it not the common Influences of the Grace of God, even to all Mankind, enlightening their Reason, in so far, as may let them see the Iniquity, in breaking of the the most of His Commands, and were not also restrained, from the apprehension of temporal Punishment, frail wretched man, would always be committing every wickedness within his power. Ought we not then to fear, lest we should provoke God to give us up to our selves, which is the worst of Evils, when by intemperate drinking, we not only cloud, but destroy our Reason, which as it is given us principally, to

distinguish us from Bruits, and enable us to glorifie our Creator, even so, that we may thereby see the filthiness of Vice, and fear the punishments justly due to it. History doth plainly make appear its being hateful, even to Heathens; and the many and dreadful Judgments, that hath befallen miserable Wretches, given over to that wickedness, and the Holy Spirit of God, holds forth the folly and misery of that Sin, as in *Pro. 20. 16. Wine is a Mocker, strong drink is raging, and whosoever is deceived thereby, is not wise.* And the great misery attending it, is apparent from *Prov. 23. 29, 30.* And as being abominable to Almighty God, it is put into the Catalogue of grievous sins, that secludes from the heavenly Kingdom, *1 Cor. 6. 10. nor Drunkards, nor Revilers, &c: shall inherit the Kingdom of God.*

29. What I have said before this, of Idleness, and now of Intemperance, brings me to dissuade your being guilty of the beastly, and to be hated sin of Uncleanness, whereof they may be truly said to be Parents. It is indeed most hateful, and to be abominate, and I intreat you may be earnest with God, that He for Christ's sake, by His Grace, may prevent the very beginnings of, and inclinations to that filthy sin, for in every sin, and especially this, wherever Satan prevails, but to a beginning, or tendency thereto, it is impossible, without the special Grace of God, of His great Mercy bestowed. to prevent the being given over, to the practise of that wickedness, which is almost irrecoverable: as in *Pro. 2. 19. None that go unto her, return again, neither take they hold of the paths of life.* Ye would not only forbear any Action, or corrupt Communi-  
cation



cation that tendeth thereto; but in your very heart entertain no thought that has any prospect to that Sin: for albeit ye should forbear the grosser Acts of Uncleaness, yet if you do with any delight entertain such sinful Thoughts and Fancies: It is to be feared, your forbearance flows not from a principle of the fear of God, or love to Him; and that your lodging such filthy Suggestions, will bring you under great danger of being guilty of the gross Acts of Uncleaness, which are utterly destructive to Man, even in relation to his temporal Bbeing; Curses following that Sin, being plain from Scripture, Prov. 6. 26. *For by the means of a whorish woman, a man is brought to a piece of bread, and the Adulterers will hunt for the precious life; yea Wrath and eternal Judgment is frequently denounced against it, as in the 13. Heb. 4. But whoremongers and Adulterers God will judge.* The Body is called the Temple of the Living God, and the Apostle in the 1 Cor. 3. 17. peremptorly threatens destruction to the Defilers thereof. *If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are.* And it does eternally exclude from the presence of God, Eph. 5. 5. *For this ye know, that no Whoremonger nor unclean Person shall enter into the Kingdom of God.* And how great will the stupidity and beastliness of Sinners appear even to themselves, in that day of their standing before the Tribunal of God Almighty, when they shall find from their being guilty of that beastly Sin, that they are for ever secluded from his presence and kingdom.

30. Swearing and Profaning the blessed Name

of God, is an evil, directly contrair a positive Command, and it's being of the Devil is obvious, I intreat you guard against all tendency thereto, for God does often give over to themselves, such as are usual Swearers and Profaners of His Name, and leaves them to fall into that to be lamented State of constant Swearing, where they have no Temptation, nor the least pretence to any Advantage thereby. Remember the Account you must make at the great day of your appearance before God's Tribunal, and if they shall not escape who have spoken idly and vainly; how terrible shall their Judgment be, who profane and abuse the Name of the most holy God? Accustom your self to a most awful Dread of His Name, and never pronounce the same in word, or have it even in the thought of your heart, but with due Reverence; for he has expressly said, *He will not hold them guiltless that taketh his Name in vain.*

§ 31. Lying, is by every one known to be so inconsistent with Honour, or any thing desirable; As I think, few Arguments may serve to dissuade your being guilty thereof. It's Effects among such as ye converse with, will be not to be believed when ye speak truth, and Experience sheweth, that any person being found to ly, they are with difficulty after that believed, but considered as void of Credit, and very worthless. As you respect your Honour and Reputation, but above all your Souls eternal Interest and Well-being; accustom your self to Truth, in every circumstance of your Speech and Actions: for as Lying is so obviously hateful to every person, but pretending to Honour and Honesty, so



So it is abominable to God. Prov. 12. 22. *Lying lips are abomination to the Lord,* and a Lye being in the mouth of any Person, does prognosticate the Devils being in the heart; for lying, may properly be said to be his Language, he being the father of Lyes. And ye find in the 22. Rev: 15. such to be debarred from the new Jerusalem, as loveth and maketh a lye.

32. As you are to abominat that dishonourable Vice of Lying, so ye would forbear what has any likelyhood to, or appearance thereof; Beware of reporting Stories, having any thing of incredulity in them: since you may thereby soon procure to your self, such a Stain of dishonour, as even your after-life, albeit of great prudence and veracity, will with difficulty delete. I hope my confidence in your being nothing inclined to this Vice, shall not deceive me, and I give you this Caution, lest by unnecessary reporting of Truths, which has any appearance of impossibility, you begin to weaken your Credit, for I think any at least, whilst they are entering upon the World, and whilst their Solidity and Veracity be nottour, should be cautious they do not in Discourse, or otherwise what may have a tendency to weaken their Reputation.

33. Being talkative, and a love to Discourse much, has many inconveniencies attending it, and however some persons truly of Worth may be inclined thereto, yet has it ever to me most usually proclaimed their folly. Whilst ye are in company of any Superior, it will be Wisdom to speak but when required, unless it be with modesty in few and apposite Words, to evidence

some desire, or seek to be resolved of some Question; and in all Companies whatsoever, shun the taking upon you of much Discourse, as what is not only Nauseating, but often in the abundance thereof, is something said, which the Speaker, or such as is concerned in him, would heartily wish, were not said. And Solomon in the 10. Prov. 19. Holdeth forth to you, *that in the multitude of Words, there wanteth not sin, but he that refraineth his Lips, is wise.* And the 17. 28. *Even a fool when he holdeth his peace, is counted wise: and he that shutteth his lips, is esteemed a man of understanding.*

34. I have told you, ye are to evite Idleness, and so live as to be useful in your Station, and that you may continue the more fitted for so doing; Recreation both to Body and Mind is necessary, but your Care must be, that it be allowable both in Quality and Quantity. Let it be what is suitable to persons in your Station, and by not exceeding in the use thereof, free your self from that too epidemick Fault of making Recreation, as if it were your Calling. Surely, it is most irrational, that men should so little value precious time, as the most of their Thoughts should be, how they shall cheat themselves of what they would find to be Irrecoverable; and for which to have it redeemed from the Wickedness and Folly of our vain way of living, would willingly be given, all within the power of wretched Man. Forbear such Recreations as may be sinful or offensive: I shall not determine anent the lawfulness of Games, wherein there is Lottorie, knowing that some good Men have allowed thereof; but many are of the Opinion of  
their



their being unlawful, and since you may have suitable Diversions, without using such, it is surely safest to forbear. And it is evident, that the playing at Cards, and Dice, ( from which I absolutely dissuade you ) is obviously accompanied, with such sinful Inconveniencies, as the advantage of the Recreation of your whole life, will be dearly bought by any part thereof: I shall not say, but it is possible, to use that Diversion with moderation, yet seldom are Youth enabled so to do ; and to me, it is not the least Argument against that, and some other Games, there being not much allowable, that there is not only upon the most of persons using them, a kind of bewitching Inclination, to the frequent doing thereof ; but often are these given up to their immoderate use, so far deserted of God, as they are otherways in their conversation, Offensive. Yea, I may say, there are not many that uses them, without what is very sinful ; for if they be not, as the most are tempted to Swear and Curse ; do they not at the best, in the practice of that Exercise, evidence such an intent, and serious diversion of mind, as is inconsistent with Recreation, and disables from Duty.

35: As you would not do what is offensive to all good Men, and above all, sinful in the sight of God ; frequent not wicked and sinful Company, let not their complacency, or any other inducement from their Converse, overcome you ; for the Frailty of man, is most likely to prevail, under the temptation of evil Company. I intreat, your ordinar converse be with such, as may rather further, than hinder you in the ways of Godliness : and endeavour, to frequent  
such

such Company, as you would desire to be found with at the day of Death, or your appearance before God's Tribunal. You find by *Psal. 119. 63.* That *David* was a Companion of all them that did fear God, and did keep His Precepts. And *Solomon* in *Prov. 28. 7.* Telleth, that *who so keepeth the Law, is a wise Son; but he that is a Companion of riotous Men, shameth his Father.* I acknowledge, whilst men are in the World, it may be said to be impossible to be altogether out of the Company of the Prophane; but let it be evident from your whole Conversation, that your delight is not in any such Fellowship; for undoubtedly a young man's frequenting evil Company, is an Evident, and undenyable Demonstration, of his beginning to be such, as the Company he keeps, if he be not already come their height.

36. Having in what I have written, hinted at, directing you in some things, that hath relation to your self, in the discharge of your Duty God-ward, and in the beginning thereof, urged your making conscience of Prayer. Yet, such is the unvaluable Gift of God, in allowing Sinners to come to Him, as I shall, before I say any thing to you, that concerns your Duty to your Neighbour, again intreat your Diligence in drawing near to him, which you must do in Faith, under a sense of your very many Wants, your great Unworthiness, and apprehending and taking up God, as able to help, dreadful in his Justice, yet wonderful in Mercy, and accessible to lost Sinners in Jesus Christ: and as we are called in whatever we do, to consider aright the motive to, and the manner of our doing Duty;



so I desire it may be your care, to prevent your  
 Guilt in either of these. Your motives to Duty,  
 would be allowable in His sight; who not only  
 allows of, but requires our concernment in our  
 selves and others, which may lawfully in a great  
 Degree, stir us up to come to Him. But let  
 your great Endeavour be, that your heart may  
 be filled with love, to the only Living and True  
 God, who is wonderful in Mercy, and make  
 love to Him, the great Motive to whatever you  
 go about: let the manner of your doing thereof,  
 evidence your sense, of God's knowing the most  
 secret of the thoughts of your heart. It is much  
 to be lamented, that the Duty of Prayer is so  
 generally neglected; but alas! How great is the  
 guilt of such, as but seemingly goes about the  
 performance thereof, in not coming aright, as  
 in the Presence of God? It is the heart that God  
 sees and requires, and how wicked are its wan-  
 derings at all times, especially in that Duty, as  
 you expect to be owned of God, in Christ Jesus,  
 the day of your Appearance before His Tribunal?  
 Strive against this Wickedness, and as an useful  
 Help, through the Blessing of God, after you  
 have been about the Duty by your self, or joyn-  
 ing with others; meditate upon your particular  
 Failings, in the motives to, and manner of your  
 Performance; and hold them up to God, as be-  
 ing hateful to you, and with a full desire, seek,  
 He may strengthen you against such, in all time  
 coming: and this without any seeming affecta-  
 tion, yea without being noticed, even by these  
 in company with you, you may do by serious  
 Meditation, whatever be your Diversion in world-  
 ly Concerns; and if you do it with earnestness.

you,

you may with confidence, expect the weakning of the Corruptions of your evil heart: and as your subordinate ends in Duty, may be His blessing you, even in this Side of time, but especially to all Eternity; so let your great end in this, and whatever else you do, be His Glory.

37. My heart doth much serve me in repeating my Desires, that ye prize the Goodness of God, in allowing wretched mankind, to put up their Desires to Him in Prayer, for His Mercy therein is Incomprehensible; yet I incline to Caution you, that your coming to Him in that Duty, may not be your Snare; for as there is but too many, that do's slight the doing thereof, so there are not wanting such, who are not only hypocritical, or selfish in their Ends therein; but there are, who mistakes the Means for the End, and think their praying, may and will atone for Immoralities in their Conversation, and are ready too much, to consider the performance of that Duty, as the carnal *Jews* did, sacrificing under the Law. We ought indeed with joy, to consider, that our Blessed Lord, was once offered a Sacrifice, to satisfy for Sin: and that we are not only allowed, but enjoined, to apply our selves by Prayer, to our Merciful God, that in Him we may be accepted. But as I have said to you, that without being morally honest, all your Endeavours to religious Duties, will be but lost labour: so where one of your Ends in praying, is not for Grace, enabling you so to live, you want not Reason to regrave your doing of it: for as the First and Great Command is, *Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind*; so the Second is,



*g* 1. *Thou shalt love thy Neighbour as thy self.* And  
*as* no way can a Christian more adorn the Gospel  
*is* of our Blessed Lord, then by such a Conversa-  
*e-* tion towards all men, as the Apostle enjoyns,  
*and* Rom. 13. 14. *Let us walk honestly as in the*  
*y.* *day, not in Riving and Drunkenness, not in Cham-*  
*it-* *bering and Wantonness, not in Strife and Envyng :*  
*of* *but put ye on the Lord Jesus Christ, and make not pro-*  
*up* *vision for the flesh, to fulfil the Lusts thereof.* And  
*cy* as hating what the same Apostle dehorts, 2 Cor.  
*to* 12. 20. *Debates, Envyings, Wraths, Strifes, Back-*  
*nat* *bitings, Whisperings, Swellings, Tumults :* and let  
*is* us mind that it is our Duty, what he says, 2 Tim.  
*ot,* 2. 19. *And let every one that nameth the Name of*  
*ly* *Christ, depart from Iniquity.*

*n;* 38. You know the summ of the whole Com-  
*he* *mands is, to love the Lord your God with all your*  
*ne* *Soul, &c. and to love your Neighbour as*  
*are* *your self. A due Consideration of this great Pre-*  
*nce* *cept, and making use of that short Rule, of do-*  
*ng* *ing as we would be dealt by, and that in every*  
*to* *thing that may relate to our Neighbour, might*  
*er-* *be instead of Advice to you upon that head.*

*we* 39. Be tender of his Goods and Good Name,  
*oly* *as of your own, in so far as ye have access to in-*  
*nat* *terests your self therein, and hate in your self or*  
*id* *others, detracting or speaking to the prejudice*  
*all* *of any, for Charity towards your Neighbour,*  
*out* *and being charitable, in order to the Relief of*  
*ry-* *his wants, are Duties, then which there are none*  
*ve,* *more clearly and positively held forth in Scrip-*  
*of* *ture. We are called to iudge charitably of e-*  
*you* *very thing our Neighbour does or says, and ever*  
*ith* *to put the best Construction upon the same, that*  
*nd* *it will suffer ; The Apostle in the 3. to the Col.*  
*is,*

14. Exhorteth thereto, and presseth that above things, ye may put on Charity, which is the Bond of Peace : The said 3 to the *Col* : and 12. to the *Rom*. Ye often would read, they containing many excellent Precepts. And a charitable relieving of your Neighbour in his wants, is as fully enjoined, and as great Promises annexed thereto, as almost any other Duties in the Scriptures. It is true, as we are required to give liberally, so we are to do it with discretion ; and not only to give what is our own alannerly, but even what in our Stations, our Circumstances being considered, we may spare ; but what we do therein, we are to do it with a liberal and chearful heart. You shall know, that there are no sort of Duties which God hath more expressly commanded, than that of Bounty and Mercy toward our Brethren ; whence evidently the high value thereof in God's Esteem, may be inferred : in the Old Testament, it is said Deut. 15. 7. *Thou shalt not harden thine heart, nor shut thine hand from thy poor brother :* and in Vers. 11. *Thou shalt open thine hand wide unto thy Brother, unto thy Poor, and unto thy Needy, in the Land.* And when Daniel would prescribe to King Nebuchadnezzar the best way of Amendment, and the surest Means of averting God's Judgements, impendent on him ; he says to him, Dan. 4. 27. *Wherefore, O King, let my counsel be acceptable unto thee, break off thy sins by righteousness, and thine Iniquities by shewing mercy to the Poor :* this he pitched upon, as chiefly grateful to God, and clearly testifying Repentance. Yea, we not only have a positive Command from God, for being charitable ; but we have in Prov. 19. 17. His express



express Obligation for its repayment, *He that hath pity upon the Poor, lendeth unto the Lord, and that which he hath given, will he pay him again.* Men are rationally satisfied, when their stock is intrusted in the hands of an apparent sufficient Creditor; and certainly, the only true Wisdom, and reasonable improving of what is within our Power, must be in the disposal thereof; so, as that we have our God, who is infinite in Power, and all his other Attributes to be our Pay-master: and as there are in very many Parts of the Scriptures, holden forth, the great advantages of this Duty; so also, there are therein correspondently, grievous Punishments denounced against the Transgressors thereof: as in Jam. 2. 13. *He shall have Judgement without Mercy, that sheweth no Mercy;* and Job 20. 18, 19. *That which he laboureth for, he shall restore, and shall not swallow it down; according to his Substance, shall the Restitution be: and he shall not rejoyce therein, because he hath oppressed and forsaken the Poor.* You see here, this Judgement is denounced; not only because he hath unjustly oppressed, but because he hath uncharitably forsaken the Poor. And as your Charity must be with a full heart, extended to all in Want; so especially to such, who can be judged to have an Interest in our Blessed Lord: for in the Gospel it is plain, the value our Saviour puts upon this Duty, by telling us in Mat. 25. 35. That the Blessed of His Father, would be such, as gave Him meat when he was hungry, and drink when thirsty, &c. And that on the contrare, these doing otherwise, would be found to be the Cursed of God, on the left hand: and He plainly declares what is done

to his Poor ones, to be as done to Himself. But mind in this, or whatever duty ye go about; that Applause from men, or any other self-end, have no weight with you, and that all that is possible for you to perform, is unexpressibly short of meriting in the sight of God.

40. Endeavour with discretion, and as you have access, without an officious and undiscrēt obtruding your self, to make your neighbour perceive the Error of his Conduct, and if your Knowledge and Opportunity enable you to the doing any thing for the good of his Soul, lay hold upon the occasion with all cheerfulness.

41. Beware of Oppression, yea of the least of Injustice to your Neighbour, in his Goods or otherways, especially the Poor, or such as may be unable to defend themselves, for the grievousness of that Sin, is manifestly held forth in Scripture, and many are the Precepts expressly discharging it. The Prophet Zechar: 7: 10. Requires, *that the Widow, the Fatherless, the Stranger, and the Poor, be not oppressed; and that none imagine evil against his Brother in his heart.* And the Prophet Malach. denunceth Judgments, and declareth God will be a swift Witness against the Sorcerers, and against the Adulterers, and false Swearers, and against these that oppress the Hireling in his Wages, the Widow and the Fatherless, and that turn aside the Stranger from his Right, and fear not me, saith the Lord of Hosts. Yea, our blessed and everliving God, does so far take the poor under his protection, as he says, Prov. 14. 31. *He that oppresseth the Poor, reproacheth his Maker; but he that honoureth him, hath mercy on the poor.* And he is said in the



the 23 Prov. 11. *To be their mighty Redeemer, and that he will plead their Cause with their Oppressors.*

42. I have confidence, I need nothing dissuade your stealing, or taking unjustly what is not your own, and shall only tell you, that you be careful, that the Right to what you have, be such, as not only secures from a civil Inconveniency, but so as ye may be found in the sight of God to have a just Title thereto ; of which ye would be very circumspect, for every person is too ready in in any debatable Matter, to determine to his own Advantage. Yea, if you shall find any thing that is lost, your retaining, and not restoring it to the Owners, if possible they can come to your knowledge, does directly break the eighth Command ; and where the Owner cannot be found, you are to consider the Poor the Proprietar thereof, and dispose of it, or it's Avail, to such as truly are in want.

43. I have hinted something to you of the inconveniency of Detraction, it is a Crime, albeit amongst the Basest, yet very ordinary with many persons, and it is palpably observable, that the most of People does evidence a delight in telling and divulging the Faults of others, which directly speaks their being in so far of the Devil, and not of God ; for Satan endeavours, and delights in the death of Sinners : But our blessed Lord has said, that he takes no pleasure therein : do not you from any sinister design, enquire into the Actings of your Neighbour, and thereby evite what is but too ordinar, that custom of enquiring as News, or for diversion at idle Hours, what is the Carriage of your  
D 3 Neigh-

Neighbours, in their private Concerns; I am sensible, it may be in some persons their Duty so to do, but then the end therein is sincerely Gods Glory in their Neighbours welfare; and such will be far from receiving a Report to the prejudice of any with the least of Satisfaction, or at all to divulge it, but as a necessary Mean to reach the end, for which they enquire after it. It is indeed a wonderful and irrefragable Evidence of the intire Corruption and Depravation of the Nature of Mankind, that we should delight in evil, without any imaginable prospect of Satisfaction or Advantage to our selves, or others, whereof this Practice is an instance: And it is but too frequent, for without much noticing, it may be observed in almost all Companies, that the Faults and Infirmities of others, are oftner, and with greater pleasure discoursed upon, than any thing tending to their Advantage. It is true, almost all Mankind, has more of what is Foolish and Sinful in their Carriage, than what can be spoken of to their Commendation. Yet I tell you, it is your Duty in discretion, as a Neighbour, and above all, as a Christian in the sight of God, to refrain from the speaking to the prejudice of any; and where you cannot with truth, speak to their Advantage, let your Silence evidence, that you have a sense of its being Duty, neither to enquire into, or speak of the Failings of others, unless called thereto by your Station, and therein sincerely desiring Gods Glory in your Neighbours well-being.

As I do intreat ye may foresee the great inconveniences in bringing your self under Debt, for solely to any of Ingenuitie, there can be no greater



greater worldly Trouble ; especially, where they are not able to satiate the just desires of these to whom they are indue. So if Providence shall tryft your being engaged, let it be your greatest worldly Satisfaction, to discharge your self thereof, and freely to give when it is required, even to every person you are indue to ; but especially to such as cannot subsist with the want thereof. I beseech you, let not the Hire of the Servant or Labourer be in your hand, when they need it ; for severe is the Curse pronounced against the Withholders thereof ; and consider no kind of Goods to be the Propriety of your self or Children, as coming from you, so long as you are Debitor to any person, and that all you have, in the first place, is to be disposed of for their payment.

45. Be very cautious anent your engaging your self Suretie for any, it being amongst the greatest of Snares, that concerns your worldly being. You have *Solomon*, who had the greatest knowledge disswading it, ( I say Cautious ) because I cannot but acknowledge the case may exist, wherein your freinds wel-being may absolutely require it, for he is a miserable Creature, that acts in his Concerns, as if he were only born for himself, and that is not concerned in the Well-being of his Neighbour, but especially of his Friend ; yet would it be necessity that makes you do it, and so do therein, as may be consistent with the Substance of your self and Family in your station : And I advise you rather to be helpful to him, in giving the use of what you are able to spare of your own, for the Inconveniency of Surtleship, and its lying over un-  
 paid

payed, hath often proven very hurtful to these engaged in it,

46. Where you are Creditor to any Person, it is your Duty with diligence, to concern your self in your being satisfied; but if they be in Want, and willing to Pay, beware of exacting too rigorously; for the true use of Law on that Head, is, but to compel such, who uses not the utmost of their Endeavour, to pay what they are endue: and I advise you rather to Clemency, albeit it should be your loss, than too severe exacting upon Persons in Want; lest you be found to have wanted the Bowels of Compassion, and Mercy toward your Neighbour, when you appear before the Tribunal of our God, before whom there is no standing, but as he is infinitely merciful to sinful Creatures, in Christ Jesus.

47. As detraction, or reporting falsely any thing to your Neighbours prejudice, is utterly unallowable; so Flattery is a Crime, most unbecoming a man: it is an aggravation of Lying, which is amongst the basest of Crimes, and its Iniquity is held forth, Prov. 26. 28. *A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruine.* The exercise of Reason, would prevent our flattering, or being flattered: a Reproof being truly more Savoury than Flattery; as in Prov. 28. 23. *He that rebuketh afterwards shall find more favour, than he that flattereth with the tongue.*

48. Civility, and Complacency, are the Bonds and Ligaments of society; and whosoever is void of these, are but troublesome to all they converse with. Let it be your care so to behave,



behave as your Company may be acceptable; yet let your Complacence have Reason for its Rule; and beware of every thing that is sinful and unbecoming your Station.

49. Be cheerfully affectionat to your Relations and Friends, and with freedom, allow them such a part of your Heart, your Time, and your Means, as is consistent with your other Duties; for surely there is (at least to my Apprehension) no earthly satisfaction, to that of an Affectionat Correspondence with; and Converse of Friends.

50. As you are to be sincerely affectionat to all your Friends and Neighbours, and to prize a cordial and intimat Correspondence with them, so let no cross Dispensation befalling them, alienat and estrange you therefrom. For Friendship only entertained in prosperity, is not solidly founded, neither upon Christian nor Moral Principles. Yet so general and great is the Corruption of Mankind, and every one so ready to decline from Duty, as it is almost the practice of all, not only to undervalue such a Correspondence with the Mean and Low in the World, albeit otherwise, having what may in some measure induce thereunto, but even to forbear, and let fall that intimacy of Correspondence they have had with such, upon whom Providence seems to frown; and albeit some, and it may be said but a few, from their natural Affection and Kindness to their friends, and from Conscience, moving not altogether to desert them in their need, may not be wanting in many things when required: Yet is it evident, any familiarity retained, is not with that freedom and willingness of heart

as formerly. Be ye careful, that such with whom ye enter into Friendship, be from their Humor and christian Conversation desirable, and when engaged, do not desert the same, so long as your Friend changes not; and let nothing but either Desertion on his part, or his being guilty of what is inconsistent with a Christian and Friendly Correspondence, diminish any part of your Respect and Familiarity. And where you are engaged by any Benefite, be not forgetfull thereof; evidence by your carriage, that you remember it with thankfulness, and abhor your being guilty of Ingratitude; for it is truly said, *Si ingratum dixeris, omnia dixeris.*

51. In Society, innocent Jestings is not unlawful, but beware of giving Offence thereby; for the exercise of little Reason may satisfy you, that the advantage from the wittiest of Jests, is too dear bought; the price being Offence given to the most inconsiderable of Persons: and seldom do's ordinary Jesters, miss the giving as much Offence in a little time, as the Jests of their whole life are worth, to themselves, or others.

52. Make not the Miseries, the Infirmities or Deformities of others, the Ground and Matter of your Jests: and of all kind of Jestings, beware of doing it with things Sacred: It is too much the practice of many, to use in their ordinary, if not sinful converse, Texts of Scripture without any seriousness, only for Diversion to themselves, or the Company they converse with; which is surely the height of Wickedness, and an avouched declaring, they believe not the Scriptures to be dictated by the Holy Spirit of  
our



our most Blessed God, who will surely recompense the Iniquity of such.

53. If your Occasions shall sometimes tryst your being in Company not desirable, guard against your being concern'd in any Debate or Quarrel; for the usual Effects of such Contentions, are most lamentable. And for what is most unreasonably called Honour, and pretends to oblige to accept of a Challenge to Fight, it is so entire a Device of the Devil, and inconsistent with Religion, as I am sure, none that hath the use of Reason, but sees that Practice to be foolishly Mad, and Abominable; for nothing that hath either Honour or Vertue, but it is fully agreeable to the Rules of Religion: and this Practice is so absolutely a Device of the Devil, as it truly hath in it nothing, either honourable or virtuous; and is altogether inconsistent with the serious belief of a Judgment to come, where the Immortal Soul will receive the final and incontestable Sentence, of eternal Salvation, or Damnation. The Devil, that Enemy to Soul and body, is undenyably the Author of this Wickedness, it striking directly at the destruction of both: and surely, there is nothing honourable to which a man dares not seek of God a Blessing, and any man's offering to pray to God, before his entering upon that Action, is most unreasonable, and an extremely Arrogant, Wicked, and sinful seeking of God, to bless him, in doing what is palpably held forth in Scripture, to be against His express and positive Command.

54. So much as is within your power, endeavour the living peaceably with all Men; forbear if possible, all Law-Suits with your Neighbours

bours ; for it is surely your Interest, to forgo some considerable part of what is your own, rather than seek your Redress by that Mean : and if you can perswade your Party, if Providence shall tryst your having of any, to refer what Difference there may be betwixt you, to equal, knowing, and honest Arbitrators, chosen by your selves ; you may have a Sentence it is like, better, and with much less trouble, and vexation, than can be had ; the Difference being insisted upon, before ordinar Judges.

55. As you are to forbear prejudging, or offending of your Neighbour ; so if you be prejudged or offended by him, entertain no resentment of the Injury, that may be inconsistent with an intire forgiving thereof ; Remember, our blessed Lord, *Mat. 18. 22.* In answer to that Question ; How often shall a Man forgive his Brother ? Enjoyns it not only seven times, but seventie times seven. And in *Prov. 20. 22.* *We are required not to recompence evil, but to wait upon the Lord, and he shall save us ;* Yea, truly there is no access to God in Duty, where there is not in the heart, an absolute forgiving of Injuries received. You find in *Mat. 5. 24.* The *Israelites* were to leave their Gift at the Altar, and go and be reconciled to their Brother, and then to offer ; and surely, if our hearts entertain any Rancor or Prejudice toward our Neighbour. We do in pronouncing the words of that excellent Prayer of our Lord, directly desire our everlasting Destruction. The Petition in plain, and express words, being not only to be forgiven as we do forgive ; but in *Mat. 6.* where He is teaching His Disciples that Prayer, in the very

Verse



Verses following, He adds, *But if ye forgive not men their Trespases, neither will he forgive you your Trespases.*

56. If your Neighbours or others, by speaking or acting, prejudice you in your Person, your Relations, your Goods, or good Name, let the Effect thereof be, your retiring your self to your own heart, and your examining your Ways in the sight of God: if you find, that you have deserved such usage, fly to God by hearty Repentance, and acknowledge even your Obligation to the Instrument, albeit your Good hath not been by him intended: and if after a strict search, you shall not see, that you in that measure, deserved what you have met with; yet look not to the Rod that striketh, but the Hand that ordereth every thing well, in His wise Providence: and believe, that no Dispensation comes without its errand, nor can we meet with any thing so grievous to us, but what we merit at Gods Hand: and humble your self in His Presence, that He, for Christ our Lord's sake, may sanctify every Dispensation to you-ward, and thereby bring you to a greater nearness to Him.

57. If it please God you live in this foolish and vain World, whilst it be your Duty, to enter into a married State; remember your doing thereof, is the Action, that doth not only greatly concern your Well-being in the World, but is, what may further or hinder your eternal Happiness. Therefore, that your choice of a fit Person may be conducive to these Ends, be in the first place, earnest in your Prayers to God, that he direct you therein: Parentage, Beauty, and a competency of Means are desirable, and what you

may very lawfully with Moderation, concern your self about ; but either, yea all of them together, are, what yields no real satisfaction: Beauty is a Blessing, and I think the Choice of every man, should at least, have so much thereof, as satisfies him; but it will evidence the height of Folly, to propose it as a chief Ground of satisfaction; for Sicknes a few Years, or a thousand Accidents, may not only impair, but destroy it. And albeit it were possible, it could continue in the greatest Perfection desirable. yet is it certainly amongst what gives just Ground to cry out, that *all is Vanity*: and the wisest of Men, and of greatest Experience, even in that Particular, hath said Prov. 31. 30. *Favour is deceitful, and Beauty is vain: but a woman that feareth the Lord, she shall be praised.* Let it be your great care, she have the fear of God in her heart. It is true, it is hard to determine where that is, and I can give you no Rules directing to any certainty thereof; but it is most desirable, she be of honest and religious Parentage, and that she be of good Report, and free of such Carriage and Deportment, as speaks forth her want of the Fear of God, such as any tendency to immodesty in her Speech, or Actions, Gaming, and being much Abroad, Idleness, or frequenting idle Company, or any thing else notoriously vitious; for albeit a Woman not guilty of these Crimes, may prove an uncomfortable Match to a Man: Certainly such as are guilty without the special Grace of God restraining, will prove so. Endeavour as what will much tend to your quietness in that State; that she be a meek and affectionate Temper, and Disposition



on; for as it is a quality unexpressibly desireable, in either Man or Women, so it is most necessary to the Peace and Wel-being of Parties under that relation.

58. As ye would not enter rashly into a married State, so being in it, consider the Charge ye thereby come under, which is, indeed great, and requires the discharge of Duty, toward your Children, your Servants, as you are severally concerned in them, and of Family-duties towards them, and all within your Family in general. I intreat the great end ye propose to your self in Marriage may be, the having such a Wife as will encourage you in the ways of Godliness, and make it your great work so to live with her, as your only Strife may be who shall excell therein. Remember she is one flesh with you, and is the nearest of Relations, as in *Eph. 5. 31. A man shall leave his Father and his Mother, and shall cleave to his Wife, and they two shall be one flesh.* Yea, the same Apostle hath told you, in the 28. vers. of that Chapter, *Men ought to love their Wives as their own Bodies; he that loveth his Wife, loveth himself.* Fornication is expressly discharged in Scripture, and Adultery is a dreadful Aggravation of the Crime, let not the thought of your Heart go after any other Woman. But as in *Prov. 5. 18. Rejoyce with the wife of thy youth.* and in *Mal. 2. 15. Command that none deal treacherously against the wife of his youth;* Be tenderly affectionate to her, and express it at all occasions: But I my self, could never like of that Affection that is held forth by a Man's giving of Gifts to his Wife, whilest they live together, what is convenient for her in her Station, being absolutely

lutely her Proprietie ; and I consider a man's giving any thing to his Wife, except with a prospect of it's being useful to her after his Death, ( at which time, the Law allows her only what she has thereby a right to ) to be as if with his one hand, he should give it to the other ; for Man and Wife whilst they live, ought to have no distinct propriety in Goods, and your care of her ought in every thing to be, as it should be in relation to your self. As I have said to you, one great end of your entering into that state of Life, ought to be, your being encouraged in your Duty God-ward, in order thereto, watch over one another, and with Meekness and Affection hold forth to others your Failings whatever they be. Accustom your self to the patient bearing of one anothers Infirmities. Be often in Prayer together, and at such times, and a-part, let it be your earnest request to God, that He, for Christ's sake would enable you, to the mutual Duties required.

59. If ye be blessed with Children, receive them from God as Blessings, and solemnly return, and devote them again to his Service. When they are to be Baptized, as you are to engage to their Education in God's fear ; so let these times be Opportunities of your renewing your own baptismal Engagements, and with a willing Heart give up to God your self, your Children, and what ever is yours : As a Parent, you are expressly bound to provide for your Children in this World, but especially to all Eternity ; your care is to commence from the time of their being in the Womb, and what is suitable for them in your Station, is to be provided for



for them in all tenderness and affection; yet let not your indulgent Care, destroy Soul or Bodie. Be careful of the means of their convenient Subsistence, but beware of what is hurtful to the Child, or tending to Vanity, and being sinful in the sight of God: Often does Parents indulgence in pampering Children, as directly destroy their Bodies, as if they did cut their Throats. Wherefore I advise their Dyet to be of such common Food, as is suitable to persons in your Station, and never press their eating, but give moderately when their Appetite requires; for sure I am, the death of Thousands of Children is hastened and procured by Unseasonable, Intemperate and Unwholsome Feeding, where one for the Thousand suffers death by Want and Hunger.

60. Endeavour their Knowledge in Learning, as what will more fit them for any Condition of Life, they may be called to: Be sure they be acquainted with doing, what may keep them from Idleness, and make them useful Members of the Society they live in.

61. The usual Employments for Male-children, besides what is Mechanicks, are the profession of Law, Physick and Merchandise: You would in some measure from their own Inclination, let them make choice of their manner of Living, and endeavour to hold forth to them, the many Snares that attends them whilst in the World; and particularly most incident to persons, in the Employment they are to follow. For that of Law, I believe since the world was, it has been much abused, and I think never more against knowledge and light than in thir late

Ages; I shall be far from thinking, but there are persons of great Honour, and integrity of that Profession, but uncontravertedly the generality of these in it are very corrupt. I shall say nothing of Judges, but what is too apparent, that they do, at least many of them, beyond what Law allows, take upon them the disposal of peoples Propriety, and by the event makes it appear, they do it to the height of Injustice; and for Advocats and persons of an Interior Rank depending upon Judicatories: The generality of them are not only corrupt, but truly to the height of Excess therein, for the most tender and consciencious of that Employment (some few excepted) does little scruple to endeavour the promoting of an unjust Action: I must confess, there are to my knowledge, persons of great Honour in that Station, and it may be said, that severals are of that Ingenuity, as to signify to their Client, that they ought not to insist, and that they should in Justice lose their pretences: But too seldom does it happen, that these in that Profession does absolutely refuse to concur with their Client in the Injustice; and if they do not for their own gain, with the greatest part stir up, and further their Client to what is unjust; yet if they be desired, and liberally rewarded, do they not endeavour at the Bar, and otherways, so to inveigle the Judge in comprehending any Intricacies in that Action, as to oblige him to pronounce a Sentence, which they are fully satisfied, is as unjust, as they are satisfied, that the Sun is in the Firmament. And as it is surely to be cordially wished, that Judges and other in a Capacity, would by suitable Rules and other Methods



thods, provide against the continuance of that Iniquitie ; so the only desireable way of reaching that end, is the Ledges having such a Sense of the Inconveniencies from contending at Law, and that both to Soul and Body, as may make them, by having a Christian and desireable Concord, in all their dealing, withhold what enables that Society, to acquire a great part of the Substance of the Kingdom.

62. For that of Physick, you would be very cautious in determining your Children to that Profession, for next to the Ministry, there is no other to which a suitable knowledge is so necessary, for in other Employments, a man by his want of Knowledge and Care, does for the most part only prejudice himself, but an unqualified Professor of Physick, or Pharmacy, does irrecoverably prejudice his Patient ; and it is to be feared, that Ignorance and Infobriety, which is most inconsistent with that Employment, does but too much abound.

63. Merchandise has many Snares attending it, the Devil and our corrupt Hearts combining together, where there is multiplicity of Business, thereby to destroy our Souls ; and I do truly apprehend there is no little guilt in the common and uncondemned way of dealing in that Employment, and that both by Vender and Buyer, in their disingenious Asking, and offering what they are conscious to themselves, is not the worth of that they deal for. And I know no Argument for it, but its being ( as it is but too truly ) customary : But so are many things very grossly sinful. And whereas it may be objected, the impossibility of dealing in any Trade, without

without following these customary Methods ; the objecting is a direct saying, they believe not in God, and his Providence : And that he has said, Prov. 10. 9. *He that walketh uprightly, walketh surely.* I can for my self truly say, I have been ashamed to offer persons who I was otherways bound to value as ingenuous, less than what they asked, being satisfied that the asking more than the worth, is direct Lying, and that my offering less than was asked, was indirectly saying you Ly. It is true, the Buyer and Vender may differ, in point of Judgment, and after communing may come to alter their Opinions ; but it is certain, most usually dealing of that kind proceeds from a covetous desire of over-reaching their Neighbour ; and it is much to be wished, and were most desireable, that Buying and Selling were reduced to this ; that the Merchant who is supposed to know the value of his Goods, would neither ask, nor take more than the true worth, albeit a Fool or Child were enquiring after them ; and that the Buyer, if meeting with an ignorant and foolish Merchant, should to his knowledge, neither offer, nor give less than the true avail, without respect to the Price asked, and evite that sin of taking the advantage of such as sell within the worth, either through folly, or through Strait and Poverty ; the first whereof is indeed sinful, but the last of taking advantage of any, under the necessity of selling their Goods, is direct Robbery of the worst kind, being off the Poor, who are specially under Gods protection.

64. It has been, and is too much the Custom, for Parents, in designing their Children to the  
Mi-



Ministry of the Gospel of Christ our Lord, meerly to consider it as a Trade or Imployment, and with respect allanerly to their worldiy maintenance, which is the most sinful & foolish way of disposing of them. I am indeed most sensible, there is no Station more honorable and desireable than that, when conscienciously discharged; and if it shall please God to bless you with Sons fitted for that work, and who you are satisfied has a Call to engage therein, consider it to be your Credit to further the same. Yet I intreat you rather than design that for their maintenance, breed them to the meanest of Imployments; I do not mean by a Call, any inward thing immediatly from God, he has thought fit in the times of the Gospel since the Appostles days, not to do so with men, but be fully satisfied of their being in some competent measure qualified for that great Charge, and that they themselves in their hearts do truly intend therein the glory of God; and not only satisfy your self thereanent, but advise therein with religious and judicious Friends, and such Ministers as doth themselves endeavour in faithfulness, to discharge that so great and excellent Station. Whosoever enters therein, would have much of Humility: Pride and Conceitedness, being almost inconsistent with Grace; Learning, Prudence, and strength of Reason, is most desireable, and some good degree thereof, is altogether necessar; but surely Humility, and serious depending upon God for strength in the discharge of that great Work, is absolutely required. I could my self much rather be subject to the Ministry of one truly humble and serious, than of one being otherways, and of the greatest

est of Parts and Learning. Indeed where they are together, they are an excelling Ornament, and much to be desired ; but this Age from their Corruption, does so little intend God's glory in designing persons for that Work, as the Converse of too many therein does sometimes speak their want of respect to moral Vertues, and very often Conceit joyned with want of Parts and Learning, and what else does very much unfit them for the discharge of the Duties in that Station.

65. Be careful that your Daughters be accustomed to the doing of what is Vertuous; so soon as they come to any Years of Discretion, let them be bred to what is suitable to your Station, and see to it, that their time be not wasted, in that Breeding that tends not to Vertue, whereof, there are but too many Instances in almost Persons of every Quality. It is not my design, to condescend too particularly in any part of my Advice to you, expecting, your own Discretion and Experience, will supply that Want: yet can I not forbear to say something of Dancing, upon which, to have it taught to their Children, Parents do's so wastefully imploy so much of Young-ones time. I shall not be peremptor, in determining against those that moderately use it; you will find from History, it hath been practised by Great Men, who lived moral and vertuous Lives; yea, from Scripture, we find it to have been the practice of the Godly, even in their worshipping God, to express their rejoicing and thankfulness of heart, in that Behaviour; as in 2 Sam. 6. 14. *David danced before the Lord with all his might;* and when God in Jer. 31. 13. is by His Prophet promising



promising to His People, that He will bless them, saith, *Then shall the Virgin rejoyce in the Dance,* &c. Yet, as it is now used, it is but little allowable: I know it is generally pretended to be, only for procuring to Young-ones a suitable Carriage, in the behaviour of their Bodies; but beware the immoderate use thereof, bring them not to such a Behaviour, as that they thereby, come under the Curse pronounced, Isa. 3. 16, *Moreover, the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking, and mincing as they go, therefore will he smite them with a Scab,* &c. And albeit my Experience be inconsiderable, yet can I positively say, that I have observed the Consequences, of wasting of time in Learning, that so empty, foolish, and not truly term'd Qualification, to be fatal to the Credit, and otherways the well-being of those, who so much practise it. If their Health permit, let them not lie in the Morning: and as their first Work ought to be their performing the Duties required of them as Christians; so throughout the day, let them evite Idleness, it being the nursery of Sin. A cheerful and free manner of Conversation, is desirable in every person; yet is it altogether fitting, that Young-women have joined with it, a modest Reservedness, for too much freedom in converse amongst Young-men, and Young-women, is often attended with stains to their Reputation, which they would, by a modest and gracious Conversation, greatly endeavour to acquire, and retain: and especially they would beware of any thing, tending to too much freedom, with such as are not of their  
own

of  
ar  
ar  
C  
d  
v  
tl  
r  
L  
t

own Degree, and Quality. And as a modest reservedness in their Behaviour, even in all their Converse, is becoming their Sex; so a decent and becoming Gravity, is desirable in their Attire. It were indeed an unallowable Morosity, not to grant, that Young-women ought to have a neatness, answerable to their Quality; for it is truly decent, to behold it in young ones of that Sex; but endeavour, that the doing of it, have too much, neither of their heart, nor their time: and as all our Actions ought to have an honest end; so ye would often mind them, that what they do therein, be neither to satisfy their own Pride, nor to stir up unsuitable Affections in others. But ye would consider, that your Children being educate in God's Fear, is the only way to bring them to a true sense of their Duty towards God and Man; you are therefore by your Example and Precept, to persuade them to a Christian Walk; we have God's positive Command for this, Deut. 6. 6, 7. *And the words which I command thee this day, shall be in thine heart. And thou shalt teach them unto thine Children, &c.* And in cap. 32. 46. He says, *Set your hearts unto all the words which I testify among you this day, which you shall command your Children to observe to do.* Let your Deportment towards them be such, as may procure them to fear, respect, and love you: and so soon as they come to the Years of any Understanding, mind your Engagements at their being Baptised: and in discharge thereof, hold forth to them, the Obligation you did then come under, and take the solemnly and expressly Bound, to the performance of their Part: and as their Capacities w  
ad



admit. instruct them so far as you can, in every part of their Duty God-ward : curb in them, every tendency to evil ; such as Lying, Swearing, Sabbath-breaking, and what else, their Corruption derived from you, makes them prone to commit : and as you are whilst they do well, to be familiarly affectionat towards them, so far as is consistent with the reverential Aw, they ought to have of you ; even so, as you respect their Well-being here, or to Eternity, forbear not Reproof, and Chastisement, when their Carriage calls for it. A Parent would justly be condemned, that should suffer his Child to die for Hunger, whilst he were able by any thing within his power to prevent it ; and unexpressibly more is that Parent to be abominate, who does not by suitable and fatherly Correction, and all Instruction within his power, prevent his Childs not only dying, but suffering the extremity of Torments to all Eternity. Forbear Chastising whilst you are in Passion, and much more ought you to beware of doing it, only to satisfy Passion, but have ye the glory of God in your Childs wel-doing as your Aim.

66. If it shall please God, you live with your Children, whilst they be marriageable, and Occasions offer, for their entering into that state of Life, I intreat you let it be done with a prospect to their eternal wel-being. I have myself observed, what I consider much to be lamented, that persons whom I judge truly serious in the ways of God, are too usually, but little tender of their matching their Children, suitable, and with respect to their eternal Salvation ; how seldom doth it happen, that a Youth  
F albeit

albeit prophane, if he have Riches, and what the World foolishly considers, Credit, and Honour, is refused any Young-woman in marriage; surely, there can be no Action less consistent with Reason, then Parents so disposing of their Children, and they will at that Great Day, of God's judging Sinners, then perceive, it had been their Interest, rather to have matched them with the meanest Mechanick, of honest Qualifications, and a Christian Walk. Endeavour in your Childrens being settled in Marriage, that it be with such, as may be Helps and Inducements to their Duty God-ward: and above all things, and in the first place, be satisfied in that, so far as is within your power.

67. As your Children are not of themselves to enter into that State, against, or without your consent; so as a Parent, you are to be reasonable in your Grounds, for refusing it: and in their Marriage, it is your Duty, to advise, direct, and hinder, if you see it necessary; but altogether forbear pressing them to marry, where their own Inclinations do's not freely go along.

68. When they are to go out of your Family, and enter themselves into any other condition of Life; endeavour by good Advice, to fit and direct them, for what is to be their Duty: and above all things, press their depending upon God for strength, without which, it is impossible for them to do well. If they shall go from you to their own, or any other Family; by Marriage, instruct them in the Duties suitable to their Station. If Sons, exhort them to what I have hinted, in this my Advice to you, and enlarge therein, as you will find sufficient Ground so to do.

And



And if Daughters, be assisting to them in your Directions for their Carriage, in what is required of them, under that Relation.

69. Their end and manner of entering to it, would be with an entire respect to the Glory of God : and when in it, their Charge is indeed great, whatever is the Husbands duty, she, at least in his absence, is to supply his place, and her fidelity, care, and sincere love and affection to her Husband, is to appear in all her Actions ; she would, by her not gadding abroad, and a modest, quiet, and discreet Carriage, whilst at home, evidence her firm Resolution, to the discharge of her Duty. *Solomon in Prov. 7. 11, 12.* Tells you, the Carriage of a Naughty Woman, *She is loud and stubborn, her feet abide not in her house. Now is she without, now in the streets, &c.* And in *Tit. 2. 4, 5.* The Apostle presses Women *may be sober, love their Husbands, love their Children.* And that they be Discreet, keepers at home, *Good, obedient to their own Husbands, &c.* And as there is Business, that do's more properly belong to a Husband ; so there is, that the Wife is almost only concerned in such, as the Care and Oversight, of almost all within Doors, and particularly, of the Education, and Up-bringing of Children, whilst young, when they come to the World. It is apparent, that Nature, by giving to Mothers Breasts, and Milk fitted for their Nourishment, has intended their discharging that Duty. I am indeed sensible, that sometimes the want of ability, or necessary Diversion in other Affairs, and other Accidents occurring, may hinder : in which Cases, it is Duty to forbear ; but it is much to be feared, that

too many, without just Ground, puts off the nursing of their Children, to their great Inconvenience. It might be Argued, that the nature of that Nourishment, may influence the Humour and Temper of the Child; and it is uncontravertedly true, that it is a real Cause, for a more firm Bond of Affection, betwixt Children and Parents: and surely, it is very pleasant, to see Mothers, of whatever Quality, when there is fitness and ability for that Duty, discharging it. And when Children comes to any Years of Discretion, the Wife is joyntly concern'd with the Husband, in their Instruction.

70. What servants you need, and are fitting for you in your Station, make choice of them; having in the first place, a respect to God's being served by them, in your Family, and whatever be the qualifications and fitness of any servant, for any worldly Concern, if they be notoriously wicked, or you be satisfied, that they will not concur to worship God in your Family, let no worldly Consideration, procure your entertaining them. I shall not say that you admit of none, but such as are Gracious; but be sure they be such, as are not known to be wicked: and when they come into your Society, let it be your care, that they know their Duty God-ward, and practise it. As their Master, you are not only to provide for their suitable Maintenance, and to give them what is the Condition of their serving you; but you have a Charge of their Souls, which if neglected, and not repented of, you will answer at the day of your appearing before God's Tribunal. Your first and great care must be, that they serve God: and if they



so do, they will be faithful in their service to you. It is very desirable, that the generality of Masters, are so little concerned, in the Souls of their servants; and that they should be so ready, to reprehend their omission of Duty in their worldly Concerns, and so neglective of putting them to their Duty toward God: and rebuking their slighting, of what is required of them in their service. Endeavour what in you lies by Admonition, and otherways, that your servants live, as suitable Members in a Christian Family: and if you cannot procure them so to do, dismiss them so soon as you can, out of yours. David in *Psalm*. 101. Promises to God, what shall be his Carriage; *I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside, it shall not cleave unto me, &c.* And in *vers.* 7. He saith, *He that worketh deceit, shall not dwell within my house: he that telleth lyes, shall not tarry in my sight.* Endeavour, that every one in your Family, may with quietness, go about what they are called to in their Station, and prevent Contention, and all Clamor and Noise; for every ones acting in their several Concerns without Noise, and with Discretion, is most desirable; Noise and too many words, having always Confusion attending thereupon: and where there is much of the Tongue in Husband or Wife, or any within the Family, it is easie to conjecture, that there is in such persons, no great fitness for Action. Let your Carriage towards your servants be such, as may oblige them to a due Respect to you, and to the keeping of that distance, which becomes them in their Station; yet

yet forbear all churlish and passionat behaviour towards them, as the Apostle enjoins Eph. 6. 9. *forbearing threatening ; knowing that your Master also is in Heaven, neither is there respect of persons with him.* When they do amiss in any thing, reprove them not to satisfy Passion, but so reprove and exhort, as it may reach the end, their amendment : be not your self, an evil Example to them ; let your own Actions rebuke them, and be assured, that no reproof will have weight, where the Reprover is guilty of the Fault reprov'd. And when you find a faithful servant, respect him as a Friend ; for it is but just to allow it to him. And Solomon Prov. 17. 2. *Telleth you, that such shall have Rule over a Son that causeth shame : and shall have part of the Inheritance among the Brethren.*

71. Your care must be, that God may be served by all within your Family apart, and joyntly at convenient Seasons ; be as careful that your Servants do by themselves discharge their duty God-ward, Evening and Morning, as you are, that they do what ye require in your Affairs ; and if this ye do with a sincere and only design of God's glory, you may with confidence expect the greater Success in your own concerns. Forget not the worshiping of God in Prayer, and Praise joyntly with all your Family, and do it at such times as your Family may be most conveniently got together, at least pray with them twice a day, and at the most convenient time, read some part of the Scripture, and sing to his Praise : I know many does use it at Evening before Supper, because after that time, Drowsiness and unfitness after Meat disables from  
the:



the performance of the Duty; but I advise the time ye pitch upon, may be when every one within the Family has liberty of being present, and so may joyn in the Worship; for I have often considered it unsuitable for some few in a Family, to begin or proceed in Worship, when others in that Family were acting in their Business, and has thought it more decent, when the meanest within the Family could attend, albeit it should be after their Affairs for that day were ended. And as your times for Family-worship ought to be such, as all may give Attendance; so let your continuance in it, be as all may get their hearts brought up with you in the Duty, and make not the length of your Prayers, or any other part of Family-worship a Snare to these that should joyn with you. Be often exhorting all within your Family to their Duty, and let them not consider, that the having of the Assemblies Catechism in their memory, as only Childrens work, that little Piece contains the Sum and Principles of Religion, and I think, is to be prized equally to any thing else written, not dictated by the Spirit of God. When ye convene your Family to Worship, ( at some times at least ) in some short and suitable Exhortation, press that their hearts may go out after God in the Duty, it being to be feared, that all of us are too ready to draw near with our Bodies, when we would be ashamed the frame of our hearts were laid open to our Neighbours, then which there can be no Action more stupid, Brutish and Atheistical; for if we foolishly apprehend that God ( who is surely the Hearer of Prayer ) does not hear us, and know our Heart,

why.

why do we offer to draw near to Him? And if we do consider Him as the Hearer of Prayer, and Searcher of Hearts; how daring is our Boldness and Wickedness to do it so unsuitably? I intreat ye may duely discharge that Duty of worshiping God with your Family; for ye find the Prophet *Jeremiah* 10. 25. Ranking Families that call not upon God, with the Heathen that are ignorant of him, and he prays, saying, *Pour out thy fury upon the heathen, that know thee not, and upon the Families that call not upon thy Name.* And it has always been the practice of the Godly; as you find *Joshua* 24. 15. peremptorie saying, *But as for me and my House, we will serve the Lord;* And you have Almighty God, in the 18 *Gen.* 19. giving it as the Reason of his singular respect to *Abraham.* *For I know him, that he will command his Children and his Household after him, and they shall keep the way of the Lord, &c.*

72. As at times, your Family may be increased by the repair of Friends and others, let that be no ground for your neglecting the publick worshiping of God therein; and let your Modest, Humble, Discreet and serious way of performing it, incite to their joyning with you; so far as is convenient for you, be Hospital, and let Strangers of whatsoever quality, that may need the accomodation of your house, and what you can afford, have it with freedom; so as may be consistent with your duty to these within your family, and with cheertulness entertain your Relations and Friends; for Religion does truly allow of a free and hospitable Converse, and such a competent use of every good thing as is convenient for every person in their Station. And  
from



from the goodness of God, every thing being made for the use of man; man's using it moderately, is not only allowable, but required: Yet I intreat you beware, that as an Expression of your kindness, ye do not in any measure persuade your Friend to insobriety, for there is indeed no grain of real Kindness or Affection in tempting your friend to be as a Beast, if not worse than such.

73. You may after this apprehend, I should have imparted to you my Opinion anent the Government of the Church, and the Nature of your Allegiance to the Civil Magistrat; but these Heads being not to be handled, but where there is suitable ability and discretion for doing thereof, is Argument enough for my not doing of it; I have already written more than I intended, and my attempting any thing of this kind, would engage me far beyond my design: Nor do I consider my self fitted, becomingly upon evident Grounds to hold forth, wherein Presbytery is the Government most warranted from the Word of God, and nearest to that in the first ages of the Church, albeit I be satisfied of its being so, and sees no ground from Scripture allowing what is assumed by Bishops, that Title being therein given to such as were Overseers of their Flock, and not of their Brethren in the Ministry, for their pretending to so great preferment and power in Jurisdiction to a negative Voice, and the power of sole Ordination, with other of their pretences, are without all War-rand from the same: and from which Office to the reproach of Religion, and being an in-let to

Error

Errour and Wickedness, has plainly proceed-  
 ed the Pretentions and Corruptions of the  
 Church of *Rome*; for albeit, the maintaining of  
 the *Popes* Infallibility, Purgatory, Transubstan-  
 tiation, Invocation of Saints, and the almost in-  
 numerable other Fopperies of that Perswasion,  
 be but the Consequents of the Corruptions of  
 that Church; yet hath the Papacie, first and  
 naturally had its Rise from Episcopacie; nor can  
 I see, why there is not as much Reason, for there  
 being a Supreme Bishop over the whole Catho-  
 lick Church, as there is, for there being an  
 Arch-Bishop over a National. I remember where  
 before I was requiring of your love to your Bre-  
 thren, even differing in the Essentials of Reli-  
 gion, but especially such, as differs only anent  
 Church-Government: I have said it to be too  
 much the practice of many, to trouble themselves  
 with Niceties, which Word, may seem to infer  
 in me, great indifference in the contraverted  
 Points, betwixt Presbytery and Episcopacy;  
 but I did only therein mean, the later Practices  
 and Principles of such, as but too eagerly pre-  
 tend, to be the more refined part of Professors;  
 yet shall I say, I do believe there are of the E-  
 piscopal Perswasion, such as are among the best  
 of Men; and that since Episcopacy was brought  
 into the Church, there has been some Bishops  
 in all Ages; and in some Ages many, who were  
 truly Pious and Worthy: but to my Apprehen-  
 sion, what in this Kingdom may satisfie such as  
 are not able, duely to weigh the Controversies  
 betwixt these Perswasions, is the palpable decay,  
 and almost utter-failing of Christian-walk and  
 Conversation, under Episcopacy. I do not con-  
 sider



sider my self able to defend Presbytery in all its  
 Principles ; and much less can I say, that all  
 Presbyterian Ministers, or Professors, are in  
 their Profession and Practice, what is desirable ;  
 yet is the advantage palpable upon that side,  
 for Prophanity has been, I may say, ( at least in  
 this Kingdom ) the Concomitant of the other ;  
 yea to such a Degree, that Swearing, and doing  
 of almost every kind of Wickedness, were the  
 infallible Marks of Respect, to that Government.  
 This may seem to you, a severe and uncharitable  
 Censure, but it was too palpable ; for in their  
 rigorous and unchristian Persecution of their  
 Brethren, of the other Perswasion, it was unde-  
 niably evident, that the doing of what eviden-  
 ced prophanity, was the ready way for their de-  
 liverance. As I am satisfied there may be good  
 Men of both Perswasions ; so I can say, I do  
 from my heart wish, that their only Strife may  
 be, who shall love one another most, and live  
 nearest to the Rules of the Gospel of our Blessed  
 Lord. And for Allegiance to the Civil Ma-  
 gistrat, the nature of it hath been, at least in our  
 late times, so much canvassed, and the differing  
 Notions thereof, so much defended, as puts it  
 beyond my reach, to say any thing satisfyingly  
 to you thereanent. Whatever my own Inclina-  
 tion hath been to Loyalty, yet could I never  
 come up to that height, as to think, that the Su-  
 preme Government in any person, or Family,  
 was intended only as an honour or advantage to  
 them ; but that its principal end was, the good  
 of the Society they were to Govern : and that it  
 is possible, the Case may exist, wherein it may  
 be the duty of subjects so to act, as the end may  
 not

not be inverted and destroyed. It is above my reach, to set bounds to, and limite how far the Alledgeance of Subjects tyes them to Obedience; but I am fully satisfied, it were the interest of Subjects, to consider their Tyes therein very great. There are in many places of Scripture, plain and positive Precepts requiring it: And surely a Subjects giving Passive Obedience, even when he thinks himself, or may be truly wronged, is what he will have most Peace in, upon serious Reflection; and when the great day of accompting for our Actions comes, it is more than probable, Challenges will be for refusing, and not giving at least Passive Obedience to the Civil Magistrate: And it may with some confidence be affirmed, that many for Rebellion and Disobedience may be rejected, but few or none for being Passive, will be refused Mercy.

## Son,

I have hinted to you some Directions in this I have written, and after this, when years brings you to greater knowledge, it may with some reason appear to you, that I have omitted many things necessary, and has not suitably urged and enlarged upon what I have hinted at, and that I have written some things which are not necessary under your present Circumstances, and which may fall out never to be useful to you; to which I shall say, that albeit my Capacitie did allow of yet is it not my design, either to write upon e



every thing that might have occurred, or to enlarge upon what I have hinted at; But having from experience observed in some things what is obviously apparent in the Actions of Men; I have given you briefly my Opinion thereanent, and for what I have said, in relation to a State of Life, from which you are yet at a distance. If it shall so fall out, that my Advice to you therein, be not necessary, you have but little lost Labour in reading of it, and as by the course of Nature, I ought to die before you; So I intreat you whilst you live, as any thing occurs in your being in the World, that has any relation to what I have herein mentioned. Consider what I have said to you upon it, I do not intend ye should think it any ways full or Perfect; my Capacitie not allowing me to pretend to any fitness for doing thereof, and having but in some things given you my Opinion; but if from your heart ye seek after God, and depend upon him for Direction, He will for Jesus sake give Knowledge, and what else will be necessary for you. And I intreat ye may consider this, as the Advice of an affectionate Father, that with his Heart and Soul wishes your eternal Wel-fare. You are now at a distance from me, and in a Society that makes me the more solicitous anent you, for often do's Youth at Colledges, instead of acquiring Learning, and any thing desirable, procure to themselves an habite of vitious Living, and this sometimes happens to such, as may be judged in probability, would without the temptation, be free thereof: I intreat you beware of keeping such Company, as may be a Snare to you, and seriously ply your Book, which is the

G

end

end of your being in the place. Be careful, not only in giving a dutiful obedience to your Regent, and the other Masters of the University; but also of paying that due Reverence and Respect, that is owing to their several Places: be observant of their Orders, not from fear, but for Conscience sake; and attend duely to the Diets appointed for your Class; let your Converse where you lodge, evidence your Discretion and Respect, not only to the Head of the Family, but to your Comrads, and all within it: and be sure you be not absent from Family-exercise, nor from your Chamber at late, or unseasonable hours. Mind my Directions to you, anent the Sabbath; and beware of spending any part thereof, in idle Converse; forbear in that day, your being in the Streets, except when you go and come from the Church: and attend the Diets of your Class, before and after Sermon: but above all, make Conscience of seeking with earnestness of heart, that our God, for Jesus sake, may keep you from all evil; let it be your great Work, to grow in greater nearness to God: for surely the World is Vanity, and every thing we so much pursue after, will appear to us, when Death is at our door, as the height of Vanity and most contemptible. Think often of the certainty of Death, and that to the healthiest Youth, it may come in a Moment; mind, that also, certainly after Death, will come Judgment, where even the most secret of our sinful thoughts shall be laid open before the Tribunal of a just God, and a most dreadful and horrible Sentence, pronounced against all such, as shall not be found in Christ, our Blessed Lord, who



only able to stand betwixt Sinners, and the Stroke due to them in Justice.

It is most lamentable, that the Generality, even of such as profess to be Christians, are either truly Atheistical, and among the number of such Fools, as in *Psal. 14. 1.* Says in their heart, *there is not a God.* Or they vainly pretend an Interest, where they have no Title : the Apostle in *Heb. 12. 14.* Having expressly said, that *without Holiness, it is impossible to see the face of God.* It is true, all that possibly wretched man can perform, do's little deserve to be call'd Holiness ; but our hearty endeavour after Duties, a serious continued sense of our Failings, our hearts mourning because thereof, and our humble coming to, and relying upon Christ our Saviour in Faith for Mercy, is graciously accepted of, by our infinitely Good and Merciful God. Ye would consider, how our corrupt hearts agreeing with the general Practice and Belief, of almost all owning themselves to be Christians, seeks to perswade us to an Indifference and Unconcern'dness in our Souls well-being, and would make us believe, that the punctual performing of Duty as Christians, is but an over-doing, if not Hypocrisy : and every Person is ready to befool themselves, with a groundless Confidence that they will be saved, where they are little concerned in the Salvation of their Souls, or the means of attaining to it : wherefore, think ye often with seriousness upon what is said *Mat. 7. 13.* *Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.* Because strait is the gate, and nar-

*now is the way which leadeth unto life ; and few there be that find it.* This saying ought to be much in your mind, for stirring you up to Duty, lest you be found to be amongst the great number, that goes in the Broad-way to everlasting and dreadful Damnation; for in any worldly Concern, if to a Society of Persons were offered, that a few number of them, upon doing of some Duty required, should undoubtedly have Riches and worldly Honour; every one, without Arguments inducing them to it, would be earnest, in doing what might include them in that Number : and what unspeakable Degrees are poor sinners more concerned, to endeavour with all their Power, the giving Obedience to the Gracious Commands of our God, that we may enter in at the Strait Gate, leading into that everlasting Blessed Life. I have already something signified to you ; the excellency of Humility, it is truly most desirable, and without which, a Sinner hath not any Ground to expect access to God; for as Pride in ordinar Converse, and in worldly Affairs, is hateful ; so in what relates to our Duty as Christians, any tincture of Conceit and Pride, is utterly to be abominat, as being a principal Engine of the Devil, for the destruction of the Souls of Mankind : and that Excelling Grace of true Humility, is the great Ornament of a Christian, as Pride is the undoubted Mark of corrupt Natures prevailing; yea, so great is the excellency of Humility, as it may be said without *Hyperbole*, that our infinitely Merciful God, will not, yea (such is His free Mercy cannot refuse the Acceptance, of a sincerely humbled Sinner : it is indeed much to be prized

and



and most advantageous, and it necessarily must be, where there is a true sense of our miserable Condition. I do again intreat your being frequent and serious in your Prayers to God, from whom every thing must come to you: and let every one of your Thoughts and Actions, speak forth your being truly humble in the sight of God and Man. The Apostle *Peter* in *Cap. 5. vers. 15.* of his First Epistle, desires ye may be clothed with Humility: for God resisteth the Proud, and giveth Grace to the Humble. Let all your Actions flow from a true Principal of love to God, and sincerely designing His Glory. Often is Duty gone about, when the motive to the doing thereof is sinful. Self, which is our very great Enemy, for it wickedly leads and forces us, to every evil Thought and Action; therefore strive with all your might, that no selfish sinful Inclination prevail over you, and that the Principle moving you, may be truly love to God, and the end of whatever you do or think, His Glory. It is true, we may have subordinat Ends consisting with our Duty; but let what tends directly and immediately to the Glory of God, have the first and great Room in your heart, and when you repeat the Lords Prayer, let your heart go out more earnestly, in desiring that His Name may be Hallowed, His will be done in Earth, as it is in Heaven, and His Kingdom come: then you desire He may give you your daily Bread, and forgive you your sins, &c. This may seem hard to be required, that we desire any thing more earnestly than the Salvation of our Souls; but if our Love be in any degree, as it ought, we will surely see it to be our Duty, which being performed, our Salvation is secu-

sed to us, in, and for Christ's sake ; and there  
 can be no surer Mark of our Hearts being right  
 with God, than our truly finding, that really a-  
 bove all things whatsoever, we longingly desire,  
 that God's Name may be hallowed, his King-  
 dom come, and his Will be done. The saying  
 of that holy Man. *Quench Hell, and burn Hea-  
 ven, yet will I love and fear my God*, did hold forth  
 the most desireable frame of his heart, and that  
 it did flow from a right and excellent Principle ;  
 Herein he acted meerly from a principle of Love  
 to God, without the immediat prospect of his  
 eternal or temporal Advantage ; there is indeed  
 nothing more certain, than that either Salvation  
 or utter Destruction, will in end be the irretrivable  
 Doom of all Mankind ; and that we are called  
 with our power, to endeavour the avoiding of  
 that Sentence : and the goodness of God, is un-  
 exprestibly great, in promising his Spirit, en-  
 abling us to Duty, in living up to his Precepts,  
 which even in relation to our temporal Beeing,  
 are so advantageous, as it is obvious, that if  
 there were neither Heaven nor Hell, the ways of  
 true Wiidom have in themselves an excellencie  
 and desireableness, a thousand degrees beyond  
 what is possible to find, in giving way to our  
 wicked Inclinations, and living as may be plea-  
 sing to corrupt and depraved Nature. Be you  
 intreated by me, not to make the Practice of  
 such as only own themselves to be Christians  
 your Rule. Minde what is said, Prov. 23. 17,  
 18. *Let not thy heart envy Sinners : but be thou in  
 the fear of the Lord all the day long. For surely  
 there is an end, and thine Expectation shall not be  
 cut off.* Let all your thoughts and Actions be, as  
 mind.



minding you are in the presence of a dreadfully  
 just, albeit merciful God; and endeavour with  
 all your Strength, that your heart may be filled  
 with knowledge of Christ, faith in, and love to  
 him; and be diligent in using the means of  
 Grace, which in providence you are trysted  
 with. I have hinted at some things of your  
 Duty, and you have the benefite of the Word  
 preached, publick Prayer, and Praise, and the  
 administration of the Sacraments, which I pray  
 God in his mercy may continue to this Land;  
 you have also the benefite of many Pieces of pra-  
 cticall Divinity, written by serious and Godly Men  
 such as *Flavel's* Writings, the two *Allens*, *Jo-*  
*seph* and *Richard*, and many others, the serious  
 reading of which, with Prayer for a Blessing up-  
 on your doing thereof, will be Strength to your  
 Soul, and at the hour of Death, unexpressibly  
 more favourie than the Consideration of having  
 done what is generally the Practice of the world;  
 I desire ye may write over a Double of this, and  
 keep the Principal carefully by you, for I have  
 no exact Copy thereof: And that you at some-  
 times read what I have written to you, and  
 whilst you are at the Colledge, stint your self to  
 the reading thereof ( excepting what is Advice  
 relating to a married state ) once in the Week:  
 Let me know with your first Conveniencie, if  
*Joseph Allen's Allarum to unconverted Sinners*, be to  
 be had in any Stationers Shop where you are,  
 and if it be not, I will endeavour the sending it  
 to you within a short time: Make conscience of  
 reading it seriously and diligently, and when  
 fitness of Frame in your heart enables you, en-  
 gage your self to God, in the terms set down by  
 that

that seriously holy Man: But see to it, that your whole heart go out after God in the Duty. The Sin of an unfitted Frame of heart, in what ever we do, is great in Gods sight, but in so solemn Approaching to him, the doing of it unsuitably, is a great Aggravation thereof. I think it not amiss, that sometime ye put in write to be kept by you, what may evidence your Frame at such occasions; if you have a suitable sense of Sin, or your heart go out after God in Faith for Mercy; or if in the expectation of particular Mercies, or the Receipt thereof, you engage your self to any particular Duty, or in the general, more solemnly to serve God: I think ye would put down in Write; your Engagements to God, and what may evidence your Frame of Heart at these occasions: I have my self considered with satisfaction even some few Petitions, which my heart has gone out after God in the desire of, and which at the time I have set down in Write, not so much with a design, more fully to imprint on my Memorie, the Expressions of my Desires (albeit my Memorie be very frail) as to have the satisfaction of knowing by my reading them, that at such times, my heart did in some measure, go out with earnestness in these desires; and that my Remembrance of the Endeavours (albeit frail and faint) I have had to bring my Heart to that Frame, might afterward shame me from any Sluggishness of Temper, or any proneness to gratifie my many Corruptions, so as may be inconsistent with what God at the time enabled me to attain to. Make Conscience always your Friend, it is Gods witness within you; beware of doing what may harden or kill it: depend  
upon



upon God, that it may be in you according to knowledge, and so walk in every thing, as it may witness for you in the day of your greatest need. I do intreat your whole Life and Conversation, may be humble and serious in the sight of God; have always upon your Heart, a sense of your unexpressibly great misery, which will stir you up to the performance of Duty, in which you must ever be most intent and serious: And besides your daily Performance, set at times some Hours, and at some times one day a-part for your wrestling with God, that He for Christs sake may subdue Corruption in you, and give knowledge in every Duty, and Grace to perform it; and I hope our good God in his mercy, will so far discover to you the filthiness of Sin, and how Desireable, Lovely, and Advantageous it is to serve him: That times so set a-part, will be your delight, for your direction in such Duties, you have many means, as *Scudders daily walk*, and the **Works** of many other serious and godly Divines, both of this and the English Nation; and that God may enable you to the sanctified use of every mean of Grace, and bless the same to his glory, in your eternal Wel-being, is, and ( my God enabling me ) shall be whilst I live the Prayer of

*Your affectionat Father.*

January 8. 1691.

**S O N,**

## S O N,

**W**Hat I have written to you in thir few Sheets, I intreat you do not neglect the perusal thereof, as I have desired; it is far from my intention, to dowhat may agravat guilt in you; but if you consider not seriously what I have written with a full resolution, and endeavour to put the same in practice, however imperfect it may be, yet it will witness against you in the day of your appearance before Gods Tribunal; But I hope our good God will by his Grace enable you so to live, as the most desireable and only Saviour of Sinners, in that day will be found to be your Portion; you know I have sometimes endeavoured to hold forth to you, your Engagements in Baptisme, and you may remember what particuarly you engaged your self to in Write, under your hand that day, I did with your dear and most tenderly affectionat Mother, whose Remembrance ought ever whilst you live, to be favourie to you: I say, when we did joyntly endeavour in Prayer, cordially to devote you to God, and lest ye may not have kept by you, the Double of what by writ you have engaged your self to, I send you the words thereof under-written.

**T.** A. B. having it represented to me by my Parents, the Engagements I am under by my being baptized; That I shall renounce the Devil, the World, and the Flesh, and live Godly, and Righteousl; and soberly: do here declare,



I believe in one **God**, the Father, and Son, and Holy Ghost; and does devote my self to him my Creator, and reconciled Father in Jesus Christ, who's Blood signified by the Water in my Baptism, can only cleanse me from Sin; And I promise in his Strength, ( He for Christ's sake enabling me ) to live up to my Engagements in Baptism, to strive against all finfull inclinations in me, a wicked and corrupt Creature; and to hate every Sin, not only because it procures a temporal Curse, and the ruine of my Soul to Eternity: but especially, because it is hateful to, and contrair the holy Nature and Precepts of my blessed God. And I do hereby expressly promise ( He by his Grace strengthening me ) to live in obedience to His holy Will, revealed in the Scriptures, and explained in the Confession of Faith, and Catechism, presently professed in this Church; and I humbly beg, O my most merciful God! for Christ's sake, that thou would enable me to the performance of what I have hereby engaged to, and to every Duty required of me in my Station; and that I may ever have thy Grace in my heart, and for my Portion here, and to all Eternity, an Interest in Christ, thy Son, my Blessed, Glorious, and lovely Lord and Saviour.

A. E.

November 28. 1689.

Mind

**M**Ind that you have thus engaged your self, and I intreat, you may not by your being forgetful thereof, and not living up there to, draw down a Curse upon you. You would at least every Sabbath, set some short time apart for thinking upon your Baptismal Engagements and read over the Double of what you have subscribed: and in a humble sense of your Sin and Unworthiness, upon your Knees, seek by Prayer with earnestness of heart, that God for Jesus Sake, may enable you to every Duty. I am sensible, I have written to you more in some thing then is at this time necessar: and that I have not in what is more necessar, suitably presse your Duty under your present Circumstance which makes me again require your remembrance my desire to you, in forbearing bad Company. Neglect not private Prayer, and know, that your unreverent going about that Duty, with a wandering, faithless, loveless heart, and the want of a due consideration of what a wretched Sinner you are, and what God is, whose Presence you dare to approach, will but aggravat your Guilt in stead of procuring to you a Blessing. And also desire you, mind your being moderate the time you allow for your Recreations; let them be so harmless, as may be vindicable in the sight of God and Man: and you would your self not only forbear altogether the going to drink Taverns, or Ale-houses; but even forbear the Company of such, as do's it; for often is the Practice an In-let to, and the beginning of a vicious and debauched Life: yea, shun all appearance of Evil, for the bent of the Inclination in free Man, is ready, where there is the least of yie



ing to hurry us forward to every Wickedness, and whatever may be the desirableness of the humour of any Comerade, or complacency in his Converse, if there be in his fellowship, any thing inducing to the flighting of the due attendance upon your Book, but especially to the doing of what is sinful, and so dishonourable to God: I do strictly enjoyn your forbearing all familiarity with such. I have written to you more then I intended, and shall now end, again intreating you may unbyasedly enquire, in what may be your Duty, in all your Concerns, and therein debar Self, which is almost undecernable in its workings to our ruine, and may be truly said to be the Devils Bait, for the destruction of Soul and Body: and that ye so live, as in your whole Conversation you evidence the due apprehension you have, of the certainty of Death; the uncertainty of the time thereof, and that you have an Immortal Soul that will be miserable to all Eternity, unless you so walk, as Christ may be your Portion: and in your so doing, you have even whilst in the World, the advantage of the Crowd therein, that pursues so eagerly, after what is truly and undeniably Vanity; for your heartily and humbly endeavouring after what is Duty in the sight of God, and your being content with what He in His Providence is pleas'd to tryst you with, and your using it to the end of His giving thereof, is what the World reaches not, as is apparent to those, that has but the use of little Reason; for almost every man, be he Great or Mean in the World, is grasping at what when obtained, proves but a Shaddow, and yields nothing of what he proposed, as the end

of his having it. Ask the Ambitious man why he covets Honour, and the Covetous Riches, the Voluptuous and Carnal, their Pleasures suitable to their Desires, and Appetites? And all will be answered, that they may have Contentment, and their Minds satisfied in having and using, according as they project to themselves, what they so eagerly seek after : and how Notour and uncontraverted a Truth is it, that when their Projects are attained, they are not nearer, but further from Contentment and Satisfaction of mind, then before their seeking after them ; I pray God in Christ, may be your Portion.

I am, &c.

## S O N,

**Y**OU may believe what I have written to you, to be larger then was intended ; yet I have this day before its coming to your hand, received the Lord *Capels* Apothegms, or Contemplations, and am so satisfied with concise Sayings of that Kind, that I recommend your reading them and the like, as very conducive to the improving of, and rectifying the Judgment: their Brevity, Independance one upon another, the Quaintness and Pertinency of Expression, being not only Taking to Readers, but to Persons not intent upon reading, and but of ordinar Comprehension, and Memorie, more easily comprehended, and some of them with some others written by other persons ( which I desire ye may imprint in your Memorie ) I have herein

set



set down, that as you read what I have written in thir Sheets, they may be the more obvious to you.

1. Nothing can hurt us but Sin; and that shall not hurt us, if we can repent of it; and nothing can do us good, but the Love and Favour of God in Jesus Christ; and that we shall have, if we humbly and in sincerity seek it.

2. So much Sin, so much Sorrow; so much Holiness, so much Happiness.

3. Make thy Sin thy greatest Sorrow, so shall Sorrow never hurt thee; make Jesus Christ thy greatest Joy, so shalt thou never want Joy.

4. It may be learned by experience, that seriousness is the greatest Wisdom, Temperance the best; hyfick, a good Conscience the best Estate, and the time will certainly come, that Men and Women will repent of all their life, but that part they spend in Communion with God, and doing good.

5. There is an odious Spirit in many, who are better pleased to detect a Fault, than commend a Vertue.

6. Such a man is to be honoured and imitated, that will rather suffer Injurie than do it.

7. Wise and happy is that Man, that will not be drawn to commit, either an undecent or dishonest Act for Love, Hated, or Gain.

8. A wise Man, will not speak the Truth at all times; nor an honest Man speak an Untruth at any time.

9. A wise Parent, more patiently suffers the death of his Children, than their wicked and debauched Actions.

10. Moderation in Dyet, Sleep and Exercise,

are especial means to prolong, and make healthfull our days.

II. It is worth the Observation, to hear the labouring man sing at his Plough, and the Rich man fret in his Palace; this shows, it is the Mind, not Riches that makes us happie.

I thought to have sent you some more of these, but the Paper of this sheet being ended, I shall delay it whilst after this I write to you.

---

### S O N,

**I** Have Reason, as minding I am in the presence of my good God, to acknowledge the great Corruption and Pravitie of my nature, and unfitness for performing of any Duty required of me, yet have I ground to bless his Name, that there is in my heart, any earnestness of desire, that he may be glorified in the Salvation of Sinners: I do seek of him in Christ Jesus, that he may bless you, so as your Lot in the World may be comfortable, not in having great Riches, which does but too often nourish Corruption, and destroy Souls, but in your having such competent means of Subsistence, and that without perplexed involving your self in worldly concerns, as may enable you to live with a comfortable Tranquillitie of mind in the Station that he shall call you to live in; but above all, the earnest desire of my Soul in your behalf is, that Christ may be your Portion, and that in Him, and through his Strength, you may so live in this World, as that when death comes, you may  
immedi-



immediately beholding his Glory, live with him to all eternity. I have in the Sheets I wrot for your use, given you such Directions as did occur to me, and minded you of your Engagements to serve God, which I intreat may be your great work: indeed the generallitie, even of such as owne themselves to be Christians, does directly in all their Walk, speak forth their misbelief of the manifest Truths contained in God's Word; but go not you in the broad way with the Multitude, for it undoubtedly tends to Destruction: Our God in the Scriptures, has plainly held forth the Duty of Man; and if we could come cordially to resolve to close with him, in the Terms offered therein, we would see the Conditions of our Salvation, in and by Christ, to be neither unintelligible, nor unpracticable. In order to your so doing, I desire your Diligence in improving the Means ye are trysted with; I intreat you rejoyce in your enjoyment of Sabbaths, and so live on these days, as may evidence your heart being filled with the fear of, and love to our great God, who set a-part the seventh Day for his Service; when you approach him in the publick Ordinances, have your heart intent upon the Duties ye go about, especially Prayer, and Praise; indeed wandering of heart, whilst we pretend to hear the Word preached, is grossly sinful in the sight of God, but in prayer or Praise, our hearts going out after any other Object, is a direct contemning of Him, and a dreadful Mean for drawing down his everlasting Wrath and Curse: I advise you to follow my Directions, a-nent your meditating upon what you have heard, so soon as ye can have occasion after Sermon,

and write the same in so far as your Memorie will serve you, and that what ye write of that kind may be useful for your own reading at other times; and that I may be satisfied of your diligence herein when I see you: I desire you buy for your self, a Quair or half Quair Book, bound in a long Octavo, and write thereupon, not in time of Sermon, but after the ending thereof, the day of the Month, the Preacher's Name, the Text; and whatever you are able to remember of the Sermon, write it so, as it may be distinctly read: be diligent and attentive in hearing, mind the Doctrines raised, and and forget not the Uses and Application thereof, endeavour with all your might to see your Sins, whereby your Condition is for ever lost, and undone without Christ, and with humility of heart, depend upon God, that he may direct and strengthen you to every Duty. I have been sometimes much inclined to wonder at the Actions of almost all Men, in their whole Converse and dealing, that does constantly sin in Thought, Word, and Actions, and very often without any reasonable Prospect of the least, even shadow of temporal Advantage; But this is the Effect of our dreadful Fall in our first Parents, which Fall, did so much destroy the Original Purity of Mankind, and fill him with an unresistable Inclination to every Evil, that the wonder is, that all of us are not always committing the worst of Evils, which that we do not, is of Gods great Mercy. I obtest, that the consideration of your miserable State through Sin, and of God's wonderful Condescension in offering Mercy, in and through Christ, may stir  
you



You up to a Christian-walk, which I humbly for Christs sake, beg of God you may with all your strength endeavour. I have reason to fear, that my corrupt wretched heart, may not in my Directions to you, have had the sole prospect of *His* Glory, in your eternal Well-being, and the vain Imaginations thereof, in what I do, may justly provoke to His keeping back *His* Blessing upon my Endeavours, to your doing of Duty ; which I pray my good God in *His* Mercy may avert, and I earnestly intreat, you may so walk, as you be not an Offence to the professing the Name of Christ ; for my Endeavours in relation to you, howbeit faint and frail, will tend to your advantage, if you seriously mind them, and seek of God strength, enabling you to live up to **Duty** in your Station : and if this you do not, my heart is afraid you will thereby provoke God, to leave you to your self, and they will witness against you, to your eternal undoing. I did in the end of the last Sheets I wrot to you, send you the Double of some Apothegms and short Sayings ; but want of time, and the Paper I wrot upon having failed, I have herein sent you some that I have found written by several Persons : and albeit you may consider, that your having them to read being printed, might have spared my Labour ; yet being what of Sayings of that kind, I judged fittest to be under your consideration, I have been at the pains of writing them, and of contracting some of them, and of altering others thereof, which makes me expect you will so peruse them, as to imprint the same upon your Memory.

12. It is a never failing Rule of discerning a man  
to

to be in the state of Grace, when he finds every thing that befalls him, draws him nearer to God.

13. We may safely expect God in His ways of Mercy, when we are in His ways of Obedience.

14. We do truly honour God, when we see nothing for us, but rather all things contrary to what we look for, than to shut our eyes to all inferior things, and to look altogether to His All-sufficiency.

15. In what we are called to, we ought to do our own Work, and depend upon God for Success, Diligence in what is required of us, and trust in Him, is only our Duty. Let us then with cheerfulness perform our part, and our Merciful God will beyond all doubting, in His own due time, make the Event our advantage and comfort.

16. It is folly, to think that we should have Physick and Health, both at once; God's time is the best time, resolve therefore your waiting upon it: after a weary Week comes a Sabbath, and after Fight, comes Victory.

17. It is an evidence of true trust, when we can wait God's time, and not make haste.

18. A man can be in no Condition, wherein God cannot Supply; if Comforts be wanting, He can Creat them, not only out of nothing, but even make Afflictions the cause of Comfort

19. The only way to have our Will, is to bring it to God's Will. No Sin but is easier kept out, then cast out.

20. What we are afraid to do before Men, we should be afraid to think before God.

21. The humble and thankful acknowledgement of the Goodness of God, in His several Dis-  
pensations,



penfations, is advantageous; for fuch as retain the memory of Mercies, feldom lofes the fight of them.

22. He that cannot abound without Pride, is unable to fuffer Want without too much dejection.

23. The frequent meditating upon the certainty of Death, will ftir up fo to live, as the horroure thereof, will be found fwallowed up in the Death and Sufferings, of our Blessed Saviour.

24. If you would have God hear your Prayers, do you hear the Requests of the Needy.

25. He that carelefly regards the misfortunes of other Men, ought not to think it ftrange, if others look upon his Misfortunes without Compassion.

26. Prosperity makes others know what we are, and Adverfity makes us know who are our true Friends.

27. If you do not eafily bear with the failings of others, ye will render your own failings unfufferable.

28. He that will not know his Friends in his Prosperity, deferves to meet with none in his Mifery.

29. He that boasts of his good Qualities, lofes the merit of them by his Pride; and he that hides them, adds to their Esteem by his Modesty.

30. Temperance and Exercife, are the beft means of Health.

31. An able Cook, is as much to be feared in time of Health, as an ignorant Phyfician in time of Sicknefs.

32. Flatter not thy felf in thy Faith to God;  
if

if thou wantest Charity for thy Neighbour, and think not thou hast Charity for thy Neighbour; if thou wantest Faith to God, where they are not both together, they are both wanting, and both are dead if once divided.

33. If thou hope to please all, thy Hopes are vain; if thou fears to displease some, thy fears are idle, the way to please thy self, is not to displease the best, and the way to displease the best, is to please the most; if thou canst fashion thy self to please all, thou shalt displease Him that is all in all.

34. If thou hast any Business of Consequence in agitation, let thy care be reasonable, and seasonable, continual standing Bent, weakens the Bow, too hastie drawing breaks it; put off thy Cares with thy Cloaths, so shall thy Rest strengthen thy Labour, and so shall thy Labour sweeten thy Rest.

35. If thou desire not to be too poor, desire not to be too Rich, he is Rich not that possesses much, but he that covets no more; and he is not poor that enjoys little, but he that wants too much, the contented Mind wants nothing, which it hath not, the covetous mind wants not only not what it hath not, but likewise what it hath.

36. If thou desire that unestimable grace of saving Faith, detest that insatiable Vice of damnable Covetousness: It is impossible a heart, (though never so double) should lodge both: do Faith possesses thee of what thou hast not; Covetousness disposses thee of what thou hast: thou canst not serve God, unless Mammon serve thee.

37. If any hard Affliction hath surprized thee, cast one Eye upon the hand that sent it, and the other



other upon the Sin that brought it; if thou thankfully receive the Message, he that sent it will discharge the Messenger.

38. Trust not the Promise of a common Swearer, for he that dars sin against his God, for neither Profit nor Pleasure, will trespass against thee for his own Advantage.

39. So use Prosperity, as Adversity may not abuse thee, if in the one Security admits no fears, in the other, Dispair will afford no hopes; he that in Prosperity can foretell a Danger, can in Adversity foresee Deliverance.

40. If thy Faith hath no doubts, thou hast just cause to doubt thy Faith, and if thy doubts have no hope, thou hast just reason to fear Dispair; when therefore thy Doubts shall exercise thy Faith, keep thy Hopes firm to qualifie thy Doubts, so shall thy Faith be secured from Doubts, so shall thy Doubts be preserved from Despair.

41. If thou stand guilty of Oppression, or wrongfully possessed of anothers Right, see thou make Restitution before thou givest an Alms, if otherways, what are thou but a Thief, and makest God thy Receiver.

42: When thou prayest for spiritual Graces, let thy Prayer be absolute; when for temporal Blessings, add a Clause of God's pleasure in both, with Faith and Humiliation, so shalt thou undoubtedly receive what thou desirest, or more, or better; never Prayer rightly made, was made unheard, or heard ungranted.

43. Not to give to the Poor, is to take from him, not to feed the hungry if thou hast it, is the utmost of thy power to kill him, that therefore

fore thou mayest avoid both Sacriledge and Murder, be charitable.

44. So often as thou rememberest thy sin, without grief, so often thou repeatest these sins for not grieving.

45. In thy Apparel avoid Singularity, Profuseness and Gaudiness, be not too early in the Fashion, nor too late, Decencie is the half way between Affectation and Neglect; the Body is the Shell of the Soul, Apparel is the Husk of that Shell, and the Husk often tells you what the Kernel is.

46. Be not Cenforious, for thou knowest not whom thou judgest; it is a more dextrous Errour to speak well of an evil man, than evil of a good man, and safer for thy Judgment to be mist by simple Charity, then uncharitable Wisdom, he may tax others with Priviledge, that hath not in himself what others may tax.

47. If thou canst desire any thing not to be repented of, thou art in a fair way to Happiness. if thou hast attained it, thou art at thy ways end. He is not happy, who hath all ( if it were possible ) that he desires, but that desires nothing but what is good.

48. Hath any wronged thee, be bravely revenged, flight it, and the work is begun; for give it, and it is finisht; he is below himself that is not above an injury.

49. Deride not him, whom the looser World calls Puritan, lest thou offend a little one, he be a Hypocrite, God that knows him, will reward him: if zealous, God that loves him, will revenge him: if he be good, he is good to Gods Glory: if he be evil, let him be evil at his own

Charges



Charges : *Hethat judges, shall be judged.*

50. As thou desirest the love of God and Man, beware of Pride; it is a Turnor in thy Mind, that breaks and poysons all thy Actions : is is a Worm in thy Treasure, which eats and ruines thy Estate, it loves no man, is beloved of no man ; it is the friend of the Flatterer, the mother of Envy, the Nurse of Fury, the Bawd of Luxury, the Sin of Devils, and the Devil in Mankind : it hates Superiors, it scorns Inferiors, it owns no Equals, in short, till thou hate it, God hates thee.

51. Beware of Drunkenness, lest all good Men beware of thee ; where Drunkenness reigns, there Reason is an Exul, Vertue a Stranger, and God an Enemy.

52. Take no pleasure in the folly of an Idiot, nor in the frenzie of a Lunatick, nor in the extravagancies of a Drunkard, make them the Object of thy Pity, not of thy Pastime ; when thou beholdest them, behold how thou art beholding, to Him that suffered thee not to be like them, there is no difference between thee and them but God's favour.

53. Use Law and Physick, only for necessity ; they that use them otherways, abuse themselves into weak Bodies, and light Purses ; they are good Remedies, bad Business, and worse Recreations.

54. In every relative Action, change Conditions with thy Brother ; then ask thy Conscience, what thou would'st have done ; to the being truly resolved, exchange again, and do thou the like to him, and thy Charity shall seldom or never err : it is injustice, to do what with-

out Impatience thou canst not enter.

55. Things temporal, are sweeter in the expectation; Things eternal, are sweeter in the fruition; the first shames thy Hope, the second crowns it: it is a vain Journey, whose end affords less pleasure then the way.

56. If thy words be Luxuriant, confine them lest they confine thee; he that thinks he can never speak enough, may easily speak too much: a full Tongue and an empty Brain, are seldom parted.

57. Of all Vices, take heed of Drunkenness: other Vices make their own way, this makes way for all Vices; he that is a Drunkard, is qualified for every evil.

58. Let the words of a Virgin, though in good Cause, and to as good purpose, be neither violent, many, nor first, nor last: it is less shame for a Virgin, to be lost in a blushing silence, then to be found in a bold Eloquence.

59. If thou hast but little, make it not less by murmuring: if thou hast enough, make it not too much by unthankfulness; he that is not thankfully contented, with the least favour he hath received; hath made himself incapable of the least favour he can receive.

60. Dost thou want things necessar, grumble not; perchance it was a necessar thing thou shouldst want them, endeavour lawfully to supply it: if God bless not thy Endeavour, Bless him that knoweth what is fittest for thee, thou art God's Patient, prescribe not the Physician.

61. Look upon thy Affliction, as thou usest: do upon thy Physician; both imply a Disease and both are applyed for a Cure, that of the Body



ex. the dv. the Soul: if they work, they pro-  
 ond in the flesh, first, they threaten Death: he  
 ords is unhappy that is not afflicted, but he that  
 em finds happiness by his Affliction.

ne 62. Many times when we are in heavy Affli-  
 ch. ction, and destitute of all outward Means, our  
 dom Faith is more strong then afterwards; when  
 efs: God hath mercifully delivered, yea so far doth  
 the the Devil prevail upon the heart of wretched  
 take man, whilst in any pleasing Prosperity, that in  
 qua the day of his Accounts, it will (at least often)  
 in be found, that his Troubles have been his great-  
 the est Mercies.

the 63. It is good to suffer twice, before one  
 am complain once; for those that often though just-  
 the ly complain, come with disadvantage, especial-  
 let ly if it be to a Party, who from the too common  
 ce Infirmity incident to Mankind, is ready to de-  
 ne termine persons under straitning Circumstances,  
 r to be foolish, if not worse, as they are ready to  
 able overprize the Actions of the worldly prosperous.

64. He that desires but what he may, may  
 have what he desires; therefore he that is spar-  
 ing in his desires, may have Plenty, even in a  
 moderate Estate.

FINIS.

ec  
M  
L  
E  
ch  
bi  
vi  
G  
G  
to  
N  
th  
fu  
as  
li  
B  
al  
de  
w  
as  
ce  
he  
N  
ta  
br  
we  
w  
of  
th



Dear *THEOPHILUS*,

**Y**OU may remember, that in our discoursing together, some Weeks since, we considered that Love was the great Duty required of Man, and the Apostle having said 1 Joh. 4. 7. *Let us love one another, for love is of God: yea, our Blessed Lord in the Evangelist Joh. 13. 35. Declares, that By this shall all men know, such to be his Disciples, as have love one to another.* And having said in Mat. 22. 37, 38. That the First and Great Commandment, was to love the Lord our God, with all our heart and with all our soul. And the second was like unto this, *Thou shalt love thy Neighbour as thy self.* Let us therefore resolve in the strength of our God, to take up and retain, such an affectionat and innocent Correspondence, as shall evidence our Endeavouring, to have the lively Marks of being the Disciples of our most Blessed Saviour; which that we may do effectually, we must cast from us Pride, as what is destructive to our Christian Converse. As I am writing the word Pride, my Pen runs in adding as further, to be thrown away, Anger, Self-conceit, Revenge, or what else may take up in our hearts the room, that love to our God and our Neighbour ought to have; but if we could so take up the folly and sin of being Proud, as to bring our selves to hate and forsake the same; we would in eviting that great Wickedness, which has drawn down the everlasting Sentence of Gods Wrath, even upon Angels, easily master these Evils I have mentioned, and many others,

while

which are the proper Brood and develish Issue  
thereof; which Evils, being in the Strength of  
God weakned in us, we must further strive for  
Humility, and meekness of Spirit; and these  
being acquired, the Vertues opposite to the men-  
tioned Vices, will (through the Blessing of God)  
with great easiness, become habitual unto us;  
yea so great are the advantages of true Humility,  
and meekness of Spirit, as even the worst of  
Men, are from some small Beam or Ray of pri-  
mitive Purity, yet left in Fallen man, forc'd to  
acknowledge the worth thereof, and value the  
person enriched with these unvaluable Blessings.

*D. Theophil.* as there can be no earthly Blessing  
preferable to this christian and affectionat Con-  
verse amongst Friends and Neighbours, we  
would make it our care, to prevent every thing  
that may occasion the least Breach thereof; the  
Devil is ever ready to ruine the Peace of Man-  
kind, here, and to all Eternity; and is always  
feeding Fuel to our Lusts, thereby to render us  
miserable in Soul and Body, and for disturbing  
a Neighbourly and Christian Correspondence;  
besides Pride, and what is naturally consequen-  
tial to it, makes our worldly Interests, to open  
a Gap for division amongst Neighbours; this  
flows from Covetousness, which is an Evil much  
reprehended in Scripture, yea Branded by our  
Blessed Lord, with the Name Idolatry. It is  
true, it is the Duty of every man, to concern  
himself in managing and retaining, what is just-  
ly his own Propriety; yet for keeping fast that  
Chain of a Christian and Neighbourly Converse,  
it may be his Duty in some measure, to recede  
therefrom: and if Interest shall at any time  
bring



bring Neighbours to differ, so as neither may  
 consider it Duty to yield; surely there is a Rule  
 for Determining, which may be obvious to an  
 uninterested Person: of such, a Choice would be  
 made, to whom the Difference in great Affection  
 would be submitted, and his Determination  
 with much love amongst all Parties acquiesced  
 in: and if Pride and Self were thus set aside  
 amongst Neighbours, and they giving hearty o-  
 bedience to the Apostle his Advice to us Philip.  
*2. 3. Let nothing be done through strife, or envying,  
 but in lowliness of mind, let each esteem others better  
 than themselves.* The satisfaction that would flow  
 therefrom, would be incomprehensible; and  
 only the envy of Devils and wicked Men, and a  
 Neighbourly Concord being resolved upon, it  
 would come next under our Consideration how  
 the same, besides the satisfaction arising from it,  
 may be improv'd to our temporal and eternal  
 Advantage, in all things that may concern either  
 of us, if we would firmly practise that Rule, of  
 doing as we would be dealt with: it is so easily  
 laid to all we are called to do, and so compre-  
 hensive, as may spare our Pains, in laying down  
 any other Rules as to our temporal Interests;  
 but our eternal Wellfare, being of greatest Mo-  
 ment unto us, in this especially, we would en-  
 deavour our being helpful to each other. I am  
 satisfied, if under the Apprehension of approach-  
 ing Death, it were possible to lay before us, all  
 our Actions, Speeches and Thoughts, that scarce-  
 ly one of a thousand of either, we would repeat;  
 and could not but palpably see our Failings, ei-  
 ther in matter or manner; the consideration  
 whereof, should make every one cautious how  
 the

the time, that Neighbours and others makes use of, in conversing together, is imployed. It were a severity, having no allowance from Scripture, to say that all neighbourly and friendly Conference, should only be about our Souls and things Heavenly; for our Lord by Himself and His Apostles, do's plainly require our Concernment in our particular Callings: and surely, a recreative Diversion is necessary, to both Body and Mind; yet is it to be regrated, that such as profess to be Christians, should in their so often meeting together, so seldom speak of God, and things heavenly. Our great God, his Command to the Israelites was, that they should speak of his Precepts given by Moses, whilst they walked by the Way: and albeit the indiscreet Zeal of some people in their meeting together, for Prayer and spiritual Conference, may give offence, yea may be hurtful to themselves, when their Ends are not serious in the sight of God, or when there is want of Prudence, for regulating Meetings of that kind; yet surely, it were delightfully advantageous in Christians meeting together, that they, at least sometimes by suitable Discourse, relating to their Souls Condition, would raise up in themselves a Warmness of Affection, towards their God in Jesus Christ, and a heart-hatred to Sin, that only can separate betwixt Him and them; and which would be a Mean, for putting and keeping their hearts in that Frame, as He by His Spirit, would dwell in them; yea it were desirable, that at sometimes, when fitness of Frame and Occasion offers, that they did upon their Knees, joyntly put up their Petitions to God, and humbly acknowledge



His unexpressible Goodness, for the particular Mercies they are ever meeting with, and never to be forgetful of the wonderful Mercy of God, in His offering to wretched and miserable Man, Salvation in and through Christ. But lest my insisting further should make this exceed the Bounds of a Letter, I shall only add that I am in sincerity.

Decemb. 22.  
1691.

Your truly affectionat  
Neighbour and Servant.

*Theocritus.*

## MI THEOPHILE.

**I**F I could bring up my heart to meditat with any seriousness. upon the manifest Vanities of all that is almost the constant Practice of frail Man: I am sensible, I could not better at some occasions, imploy my time, but such are the distractions thereof, and it's Irregularities in all it's motions; as I may truly say with the Prophet, Jeremiah. 17. 9. *It is deceitful above all things, and desperately wicked, who can know it?* My dear Theophilus, I have this night considered, that, as ground for our Meditation occurs, either from providential Dispensations, or what is the constant practice of Mankind, in their most usual dealing and converse, it may be behovefull our marking the same, and as Conveniencie allows, that we in Conference or by Writ, at some times so express our imaginations thereof, as  
may

may be through the blessing of God, a mean to bring us to an affectionate endeavouring, to perform what as Christians we are called to, and a heart hatered to the innumerable Evils, the Devil, the World, and the Flesh, drags us daily to commit. We need be at little pains, in finding out subject for Meditation, and that from all that is the practice of both, the Great and Mean in the world, at this time, what we heard the other day from that worthy Minister, *M. G. M.* anent the frailty of Man, and his being by the Prophet *Isai.* excellently likened to Grass, & his goodliness to the flower of the field, may very usefully be taken under our consideration: And since this morning, some spare time invites me, I shall imploy this little Paper and Ink, in telling you that all men, and I my self in particular, does in so little minding our approaching Death, not only speaks out fully, but the height of Stupidity; yea, the Actions of almost all men and Women, does proclaim their being Atheists: For however, every one is ready to say, they believe in God, and hopes to be saved, in and through the Merits of Christ; yet does almost every thing we do, say, or think, manifestly declare, we have no fixed Belief, that there is a Judgment to come. O! the unexpressible Madness that is in poor Man, who does with so much eagerness, pursue after empty Vanities, and utterly to slight the great End of his being in the World: Yea, I may say, that all sublunary Enjoyments are Vanities, to Degrees beyond expression; and that the truth of this saying, is beyond contradiction palpably obvious, even to mean Capacities, whilst they are in the



free exercise of their Reason, for if we call our  
Eyes upon Men of all Ranks and Qualities, is it  
not apparant, that there is in every one a Toyl-  
ing and Endeavouring after what they propose,  
as the Mean for reaching their Satisfaction, which  
Mean, when attained, proves always such as  
reached not the end, and often it is as casting  
Oyl into Fire, whereby the Heat and Violence  
thereof is more increased; and truly, there is  
nothing in all that occurs to Man, but the due  
Consideration thereof, will not only stir us up  
to live as sinning, we must certainly die, but  
will satise that we endeavouring with all our  
Strength, to live up to the Rules in the Gospel,  
there is in so doing, not only a serene Peace and  
Satisfaction, which is unknown to the most of  
Men, but thereby the Terror and Sting of death  
is done away, in and through Christ our blessed  
Saviour; It would take much time, even to  
hint at the particulars in all our dealing and  
Converse that we are called to manage, as having  
a prospect of our approaching death. And I  
shall only mind you of that common Adagic,  
*Hic age, quod cras moriturus agas.* I remember  
the desiraeble Author of the Winter Evening  
Conference, teacheth this saying, as if thereby  
Christians were to do nothing but what they  
would do, being to die the Morrow; but I con-  
ceive the meaning of it is, not as to the Matter  
but Manner of performing what ever we do,  
which is to be so done, as if we were to die the  
Morrow: And surely, if we were at all times  
under the due apprehension of approaching  
Death, of the uncertainty of the time thereof,  
and the certainty of a Judgment to come, where

we

we shall appear before a Tribunal, whose Judgment is al-  
 albeit wonderful in mercy, yet is a God of Justice, unaccessible to sinners not coming to Him in and through Christ our Lord. it would of itself ( God blessing the same ) be sufficient to deter from all Injustice toward God, our Neighbour, or our selves ; let us therefore stir up our Hearts to an awful sense of God's Omnipresence and Omniscience, and of the certaintie of Death and of our Beeing, to account for all our guilt before a just and omnipotent God, that thereby we may be induced to endeavour in all humilitie a suitable Christian Conversation, wherein we come short, with all our Heart, and all our Strength, to flie to Christ who is the lone Refuge of sinners, which that we may seriously and cheerfully perform, is the Prayer of

*Your affectionate Neighbour and  
 Servant THEOCRITUS.*

Jan. 8. 1692.

---

## **D. THEOPHILUS.**

**I**N my last, I exprest some sense I had of it being our interest to advantage our selves by Meditation upon what does hourly occur from the Actions of men : And indeed but seriously to think upon what is the common Practice of all without Exception, not only offers ground for Meditation, but for Wonder ; for if we could divest our selves of our own corrupt Inclination



inclinations, and habitual Byas to do as the world generally does: we would in looking upon Mankind, as they live in the world, clearly see how extravagantly ridiculous the Actions of almost all men are; Consider Rulers, and these that ought to be ruled, of all Degrees and Qualities and not one of a thousand will be found to act with a true Design, of living up to his Calling, and therein serving God in his Station, for surely, as God the Creator of all things, made every Creature for some rational use in the world, so Man particularly is to be serviceable to his Creator, in the Station which in Providence he is called to live in. Sometimes when I am alone, I fancie an over-flowing fullness of Matter for meditation of this kind, yet having this morning taken my Pen in hand, resolving to express something thereof; I find the shortness of my Reason bounds my Fancie, and hinders my giving you any rational Account of my thoughts herein; but since what I do, is to meet with no critical Censure, and that it may offer ground for being bettered from your Meditation: I shall give you a view of my thoughts of the actions of persons of several Stations. I am sensible, it is not the part of every one to enquire into the Actions, or meddle with what is the Duty of Rulers, yet so strange and wonderful are the late Providences in relation to them, as such as are least concerned in enquiring into the Actions of supream Magistrats, cannot forbear the having of what is past under Consideration; I can truly for my self say, I not only had in some competent Degree, that due respect for Magistracy, which I think is necessary for all subjects, and made me

consider it our Interest, at least in our particular concerns to suffer to Degrees of extremity, rather than by our Resentments to trouble the Peace of a society; but I had also that Veneration for the persons of our late Kings, as induced me to an affectionat and serious wishing, that they might by their Government, gain that true Honour of being serviceable to God in their Stations: It were an improper Task for me to canvass the late Revolutions, and approve, or censure what has been lately acted in thir Kingdoms; I am satisfied, that as all required of Man, is primarily intended to the Glory of our great Creator, so the ends of Magistracy, are next to that, the good and advantage of the Society they are to govern: And as I shall vindicate Actions, that in too palpable appearance had not only the prospect of greatly prejudging Subjects in their Proprietic; but especially over-turning the Religion happily established thir Lands, so I have considered with regret the troubles of *CHARLES* the first; and do truly lament the Condition of King *JAMES* who abstracting from his being Popish, might have been fortunat in his Government, and the Affections of his Subjects: I may say, it is hard to understand the ways of God, from the providential Dispensations, that he in great justice does carve out to miserable and frail man: \*O Saviour himself tells us, it was not the greatest of sinners, upon which the Tower of *Siloam* fell and in the bypast Ages, yea, in this present age there has been, and are Princes that Reign as declares, they only live to serve their Lust to the great Damage of these they govern, and



so far as is within their power, to the dishonour  
 of the Almighty God ; yet he in his wise provi-  
 dence, for his own ends, which the shallow  
 Reason of man is not able to comprehend, does  
 suffer wickedness of that kind: Surely all in thir  
 Kingdoms, ought to admire and prize the good-  
 ness of God, in his dealing therewith, and to be  
 humbly serious in begging of him, that all that  
 has occurred, may be followed with his Blessing.  
 I am not much inclined to determine my self,  
 in approving or disallowing Actions from the  
 event, yet when so singular a Providence as has  
 occurred amongst us, is so circumstantiat, I think  
 in persons of our Station, it is Duty not too  
 nicely to canvass the same. And it may be said,  
 there are not any in thir three Kingdoms, who  
 are not from their interest byass'd, or otherwise  
 from their Lusts and Passions induced to Parti-  
 ality, but they are satisfied, our present King  
 has been sent as a Mercy to thir Lands ; and that  
 he may continue so to us, if our sins do not ob-  
 struct. It is the duty of Subjects to pray for  
 their Governours, and that supream Magistrats  
 may have Servants and Counsellors, that will be  
 instrumental and exemplary, in the perswad-  
 ing all in thir Lands, to their living up to Moral-  
 duties, and to the having the fear of God in their  
 hearts, and rightly to worship him ; for Princes  
 are much to be pitied, and surely their condi-  
 tion of Life, is not to be envied by the meanest  
 of Men, for as their Cares and Anxieties are ex-  
 trem ; so their Temptations to do what draws  
 down the Curse of God upon mankind, are of-  
 ten greater than frail man is able to resist. And  
 how often is the Condition of Princes much to

be lamented, from the insufficiency and wickedness of their Servants and Counsellors ? for not only has Princes their own Frailty to wrestle with, but are not almost all their Servants and Favourites their Bane and Plague, who for their own ends, counsel and perswade to an arbitrary way of Governing; and surely thir Kingdoms has thir thirtie years past, experienced the sad Inconveniencies, much arising from evil Counsellors, who not only did destroy the interest of our Princes, in the affections of their Subjects, by screwing up what they unreasonably owned to be the Princes Prorogative, but by acting directly to the Destruction of the Souls of Subjects, without even the least shadow or prospect of Gain, Honour, or Security to the Prince or themselves, of which their Circuits were a deplorable Instance, it being manifest as the Sun at Noon-tide, that they acted, as if their Commission had been from Hell to the Destruction of Souls, for granting the publick Oaths they tendered, might have been taken, yet it must be uncontravertedly granted to be the Magistrats Duty, to refuse the tendering even of an lawful Oath, where they are satisfied, the Partie does not take the same in Knowledge and Conscience. And alas! how much to be lamented is the remembrance of the horrid cruelty to the Souls of men, that was so strenuously practised in the proceedings of some late Circuits; for not only were publick Oaths pressed upon poor People against their Light, and they forced to the taking thereof, when it was beyond all Contradiction known to the Imposers, that it was done manifestly against their Knowledge and Conscience; but general



neral Lybels of Reset and Converſe with Rebels,  
 and all other Crimes they could almost mention,  
 were railed againſt thouſands, and the ſame  
 made probable by their Oaths; where Oh! to  
 be lamented, the extream ſeverities of the Go-  
 vernment, made almost every one ſo to purge  
 themſelves upon Oath, as I hope it ſhall be their  
 Mercy to repent for it, that they may evade the  
 Sentence of a more dreadful Judge, who is Ir-  
 reconcilable to ſuch as does not by Repentance  
 come to him, in and through Chriſt: Indeed the  
 ſeverities in proſecuting many of this King-  
 dom in their temporal concerns; from diſſenting  
 from the Church-government eſtabliſhed by Law,  
 have been very hard, but not comparable to the  
 prejudice multitudes did ſuffer from that hel-  
 liſh Contrivance, in forcing people ſo far as poſ-  
 ſibly the Perſecutors could, to Perjury; and I  
 have often thought it had been the Intereſt of  
 ſome parts of this Kingdom, to have prevented  
 ſome Circuits, which have moleſted them with  
 the loſs of the greateſt part of their worldly  
 goods: And this I ſay, not from the conſiderati-  
 on of temporal loſs, albeit it was not inconfide-  
 rable, but from the inconvenience to the Souls  
 of people that followed from the Temptations  
 they were under through ſuch Severities. I can,  
 I think in a great measure, free my ſelf from  
 particular prejudice to the perſon of any, & that  
 my reſentment from any ſmal trouble I did meet  
 with at the time, does not act me to revengeful  
 Deſires; yet truly I cannot but often wiſh, that  
 our Governours would ſee it their Duty, ſo to  
 cenſure ſuch who have been moſt instrumental in  
 theſe lamentable Practices, as may evidence their

hatred to what is so offensive to God, and may  
 be to the terrour of such as after this shall from  
 such wicked Principles be inclined to follow  
 Methods of that kind; and I do wish from  
 henceforth, that our King would see it to be his great-  
 est Honour, in governing so as God may be most  
 honoured; and that he may be sensible of the  
 Vanity and Folly there is in the actings of a  
 most all the Potentates that are, or has been in  
 the world; for surely the greatest of Conquer-  
 ers, or such as have most reached their Project  
 for enabling them to live, having their own  
 Wills only for their Rule, have found the same  
 when attained, not at all to answer their Ex-  
 pectation; and Princes that have been most in-  
 strumental in enacting good Laws, and putting the  
 same to due Execution, besides the advantage  
 to their eternal Interest, which is most to be va-  
 lued, they have ever had greatest Honour whilst  
 alive, and their Memories Savourie and Honor-  
 able to Posterity. *D. Theophil,* I am sensible, I have  
 not only herein by the Bulk in too much writ-  
 ting offended, but that I have extravagated, and  
 in stead of prosecuting the Design of bettering  
 our selves, by representing what is, or ought to  
 be the subject of our Meditation. I have run out  
 upon an account of Actions, without having due  
 Reflection upon the same; and that I have med-  
 led in what is above my Station and Capacity,  
 but as it will not suffer, so I expect no severe  
 Criticizing, and I send you it, that by your  
 modest Censure, and your further Meditation  
 hereupon, ye may be beneficial to

Your Neighbour, and Servant,

Feb. 16. 1692.

THEOPHILITUS.

Dear



**D. THEOPHIL.**

**I** Remember I proposed that in Conference, and sometime by Writing, we might communicate our Thoughts, of what is usually occurring to us : in my last I troubled you, with too much writing, and medled in a Subject beyond my Sphere, which may be little useful to the End intended ; yet this Morning, I incline to impart to you my Thoughts of the Vanity there is in the Actions and Conversation, of the most of our Nobility and Gentry. Our Blessed Lord in *Luke 12. 48.* Holds forth that *to whomsoever much is given, of them much shall be required.* Which will greatly increase the Charge, upon persons of that Quality ; their Advantages from their Education, their Wealth and their Time, are Talents ; an account whereof, will undoubtedly be required of them : and it is to be lamented, that the most Part are so little aware of what is to be laid to their Charge ; for almost all persons of that Rank and Quality, live, as if the end of their being in the World, were only to satisfy their Lusts and Passions, and they consider it a great Streach toward Sobriety, if they live, as if Idleness were their Calling ; which is the hight of Ingratitude, and far from a due acknowledgment of the Bounty of the Creator, who has dispensed so liberally towards them. All the Creatures in the Universe, do wonderfully concur, for accomplishing the End of their Creation : only wretched and wicked man, in almost all his Walk, is Retrograde to what is required

quired of him : and to consider how, at least for  
the most part, the Great and Rich Men among  
us, imploy their time ; notwithstanding the ma  
ny Advantages they have of serving God, is mo  
lamentable ; they little mind, they are not so  
much Possessors of, as Stewards to what God  
has bestowed upon them, and where they use  
them not as he hath appointed, that they may  
expect the Sentence truly due to the Unjust  
Indeed our Reason satisfies us, of the necessity  
the differing Stations among men : and our God  
by his Word, makes plain His allowance there  
of ; but the many Advantages bestowed by the  
Almighty, upon Great and Rich Men, will be  
found at the Day of Accounting, to be but mis  
employed, if either lavishly expended for pam  
pering their Lusts and Pride, or covetously re  
tained, under pretence of maintaining their  
Grandieur, and providing for their Families.  
Sure a great end of Gods giving Riches, is, that  
the Possessors may Discharge that often-repeated  
Command, for man's being charitable to his  
poor Brother ; but it is little to be learned from  
the practice of the most Part, that this Duty of  
Charity, is so often and pressingly urged in the  
Scriptures, and great is the necessity of holding  
forth the Charge, given by the Apostle in 1 Tim.  
6. 17, 18, 19. *Charge them that are rich in this  
world, that they be not high-minded, nor trust in un  
certain riches, but in the living God, who giveth us  
richly all things to enjoy. That they do good, that  
they be rich in good works, ready to distribute, willing  
to communicate : Laying up in store for themselves a  
good foundation against the time to come, that they  
may lay hold on eternal life.* It were indeed de  
sirable,



desirable, to see our Nobility and Gentry, improving the Advantages they are trusted with, that God may be glorified, and the Occasions for doing good that Great Men have, through their Authority amongst Friends, Followers and Servants, ought to be much improved to that End; for it is but too much observable, that their Example prevails greatly, to influence to all Wick- edness: and it were very pleasing, to see Nobility and Gentry, in all religious and moral Con- versation, Exemplary to others: and how truly honourable were it for them, not only by Ex- ample, but Precept, to stir up others to religi- ous Duties: I know the most of Great Men, would be ready to entertain a desire of this kind, with scorn, as being below and unsuitable to their Station; but in this, their foolish Pride is Extreme; for our Great God, in Comparison of whom, the greatest of Mortals are as *Grassho- pers*, yea as nothing. Having required this Du- ty of all, without Exception: it were the height of their Honour, yea their invaluable Advantage, to improve their Authority, their Riches, their Reputation, and whatever they enjoy, to His Glory; and where it is not so done, the little hand-breadth of their time being spent, they will be sensible of the having lost, what to their in- comprehensible Sorrow, they will then find to be irrecoverable. It is beyond Contradiction cer- tain, that the Mind of man is not satisfiable, by any earthly Enjoyment; yet Riches and Honour with God's Blessing, are desirable; but how often do they prove a Snare to the Possessors thereof? The consideration whereof, should stir up to a suitable improvement, of whatever they

they enjoy : and they may be assured, that either the due improvement, will accress to their Advantage, when solemnly Appearing before the Tribunal of God : or the Abuse thereof, will then to their Shame and Confusion, aggravate their Guilt. Indeed the Frailty of every one disables from resisting Temptation : and Great and Rich Men are much to be pitied, because of the many Snares, that are unavoidably incident to their way of Living ; yet it is most practicable for Great-ones to live so, as they may be the Comfort of their Friends and Followers, serviceable to their Generation, an Honour to the Nation they live in, (and what is most desirable true Lovers of God, and Promoters of Godliness ; which last, if they would conscientiously endeavour and set aside Pride in their worldly Converse, the other Advantages would be, the natural and desirable Consequents of their so doing. I have said to you, that with many of our Nobility and Gentry, the yondmost attainment toward Vertue, is their Living, as if to do nothing were their Calling, and what hath been appointed, or allowed of by God, to recreate the Body and Mind of man, in order to his greater fitness for the Discharge of what is required of him, as Duty in his Station, is immoderately used by them, as if it were the only end of their Living in the World. I think it were unjust to refuse, not only the lawfulness of Recreation, but that even greater Degrees thereof, is allowable to persons according to their Quality, and Circumstances in the World : and I am not of the Opinion of such, as maintains, that all enmity betwixt Creatures, is the Effect of Sin ; for



I think our infinitely Wise God, hath Created these Creatures used in the Recreation of man, that they might be made use of to that End; yet is it evident, His Displeasure with Excess therein, by suffering in His Wise Providence their so doing, to become their great Snare, obvious to the most unconcerned Considerers; for how lamentable is it, to hear the unallowable Passions, yea the dreadful prophaning the Name of the most Blessed God, that is almost the constant practice of such, as gives up their Minds with too great intentness to Recreation, and is it not astonishing to hear one otherways, sober in his Conversation, upon the least disappointment of the Flight of a *Hawk*, or Hounding of a Dog, so to carry, as if there were not a God in Heaven? surely if it were the practice of such persons before their sleeping, seriously to Examine, what they have done throughout the day; the bitter remembrance of their unchristian Behaviour, would cool their Inclinations to such Recreation. D. *Theophil.* let it be our work to endeavour the bettering our selves, from the consideration of what do's hourly occur to us, and I wish our Prayers to God, in behalf of one another, may be, that in His Strength we so live, as we may with Confidence, Own the Name of Christians, and Christ our Lord may be our Portion, Heir, and to all Eternity. I am

March 21.  
1692.

Your affectionat Neighbour and Servant,

*Theocritus.*

## D. THEOPHIL.

**I**N a Line some Weeks since, I promised you some part of my Thoughts, anent the Actions of persons of several Stations : and since that time, I have (albeit to small purpose) written something, relating to what is, and ought to be the practice of Great Men : it is indeed but superficially done, for there is so much reprehensible, in the Actions of all Men, and many Corruption calls for so many Arguments to perswade to Duty, as the Bounds of a Letter are too small to Treat thereof ; but the narrow Bounds of my Capacity, do's more hinder me doing it any thing effectually ; yet as I then said to you, that it may be subject for your Meditation, I shall this Morning, signify my thoughts of persons of an inferior Rank ; Mechanicks and Labourers of Land, albeit they are wanting in what may Qualifie them, to put in practice *Machiavellian*-Policy ; yet do they dayly in their ordinar Converse and Dealing, practise what is very little suitable to the Rules of Christianity. And so great and many are the subtilties of persons in these Stations, as plainly says, the Generality thereof are running with violence, the way that leads to eternal Destruction ; for when you consider their way in Dealing, doth it not manifestly speak forth, their unbelief of a Deity, and that the only and Almighty God, do's dispose in His providential Dispensations, order and dispose of wretched Mankind, in all His Concerns ; and how evident is it, that the most part of persons



ions in that Station, do's live, not at all bound-  
 ed by Conscience, or what even the World calls  
 Honour : and that it is only shame, and the fear  
 of Worldly punishment, hinders their being at  
 together unfeccible, it being a Truth not to be  
 contraverted ; that were it not fear of temporal  
 punishment, there would be no peaceable Cor-  
 respondence amongst Mankind, which is an E-  
 vil greatly to be regrated ; and it is against all  
 Reason : For how brutishly foolish is it to dare  
 the doing of any thing unallowable, for fear of  
 Man and temporal Punishment ; yet without  
 controle to sin against our great God, to whom  
 there is no access for sinners, but in and through  
 Christ ; and before whose Tribunal, all men  
 must undoubtedly stand : and there receive ei-  
 ther the sentence of eternal Salvation, or of e-  
 ternal Damnation. It were much to be wished,  
 that Men and Women of all Ranks, would so  
 live, as the thoughts of approaching Death and  
 Judgment might not be their terrour. And  
 surely the Station of men in low degree, does  
 not hinder, but contribute to their so doing. I  
 have often thought, that a Countrey Man's way  
 of living, where he has for his convenient sub-  
 sistance, and is Master of what is necessar for his  
 being in that Station ; is desireable beyond the  
 most pompous and splendid Living of the great-  
 est of Men. And it is beyond all Controversie,  
 for that thousands of Land-labourers, leads lives  
 preferable in true and solid Contentment to  
 their Land-lords, who lives but too often idly  
 upon a great part of the Fruits of their La-  
 bour : And if they could be perswaded to the  
 Practice of Godliness, in the discharge of Duties  
 required

required of them in their Stations; they would see much reason to magnifie the Mercy of God, who in his providence has so disposed of them : And it were the Interest of every one, to rest contentedly satisfied with their worldly Station, and that without Anxiety, they acted in what ever they are called to : Yea, I think it may be warrantably said, that none ought to aim at a higher Station in this world than they are in ; for many have at their dying hour, wished never to have had Riches and worldly Honour, which have Snares almost unresistable in frail Man. And I think, never any wise Man, at least when dying, and at the brink of Eternity, but they did absolutely see the Vanity in such Enjoyments where the Possessors has not rightly used them as Stewards for our great Lord and Master. I am unfit to handle, what may be held forth as the Duty of any ; I pray God may bless this Land, with the means of Grace to every Rank and Degree of persons, and continue them there in for the good of Souls, to His Glory ; yet may say, that albeit persons in that Station, have neither much time, nor fitness for reading Books, that every Family, besides Bibles to every one, would be furnished with some Book most suited to their Capacities. The Assemblies Catechisms, are truly to my apprehension beyond expression desirable ; and some of the plainest Explanations thereof are useful : And surely the meanest of Families, that would from Conscience resolve to imploy some part of their little Money, for acquiring some Books, Exhorting and Directing to the practice of Duty only would not be the poorer thereof, nor any whit poorer thereof of



thereby disabled, for expending in their temporal concerns. There are many Peices of practical Divinity, some whereof may be had at easie Rates; and I do seriously wish, that each Family, besides some few of other necessar Books, would purchase to themselves *Baxters poor Man's Family-Book*, and *Flavel's Husbandrie Spiritualized*. And I am fully assured, if they would a-part, and in their Families together imploy the time at Evenings, and other convenient Seasons, which their worldly business may dispense with, in serious perusal thereof: And if they did in Humility, and with hearts desire, seek the blessing of God upon their Endeavours, their Advantage and true Comfort in so doing, will be beyond what can be well expressed. *D. Theophil.* if Men and Women of whatsoever Degree or Quality, had the serious Belief of a Judgment to come, it would be easie to persuade to Duty, and which time surely approaches, and will come to the grievous Conviction of Sinners: For however mans Corruption may lead him to Atheism, yet not only does the concurring Consent of all Nations, speak forth a Deity, but that there is a particular Providence in relation to Mankind, and all worldly Concerns is beyond all contradiction, and which Providences are ordered by our Only and Almighty God. My being unqualified, and the narrow Bounds of this Letter, hinders mv making plain from Reason, that the owning of a Providence, is the owning of God; and that our God is the only living and true God: Yea, such a God, to whom it is vastly unsuitable, even in the thoughts of Man, to compare all Heathenish Vanities, or

pretended Deities whatsoever. How many things occurring to Man, may satisfy him of the certainty of a Judgment to come. I have myself been satisfied in the certainty of a day for Gods Judging of Men, from the consideration of the great Wickedness of the grossly *Prophane*. And that the Omniscent and Omnipotent God however He in his wise ordering of all things for his own Reasons unfathomable by frail Man suffers for a time so far as wretched man can descend even to the contempt of his glorious Power, will doubtless require an account of all Actions. I say, I have in being present among such low Company, ( which alas! has not been at this time, nor since my hearts grief from a right Principle ) had the full satisfaction of the certainty of Gods punishing Sinners. Let it be our Work, to bring our Hearts to such a stable Frame, as we may fully see, that God overrules the Actions of Men; and that he will His due time vindicate his Justice, where wretched Mankind has not a Claim to Mercy, in and through Christ: And let us so live, as knowing that all sublunary Enjoyments are of no worth without Gods blessing; and that frail Man can propose no solid Satisfaction in the enjoyment of any thing under the Sun, excepting in the having their Hearts towards God, their seeking with earnestness of Him, for Christs sake Grace and their fully endeavouring toward God as Man; so to live, as the Saviour of Sinners may be their Portion. I have myself much reason to lament the great wickedness of my corrupt Heart; yet blessed be God, I can, and do at least sometimes say, with Reverend *Flavel*,



one of his occasional Meditations, printed with  
his Husbandry spiritualized : For my own part,  
I wish I may so order my Conversation in the  
world, that when I am dead, I may live in the  
affections of the best ; and live a honourable  
Testimony in the Conscience of the worst ; and  
whilst I live, I may oppress none, do good to  
all, and say when dying, as good *Ambrose* did, I am  
neither ashamed to live, nor afraid to die, or  
as he says in another of the same Meditations :  
Die I must, but I wish I may lay up that good  
Treasure before I go. *Mat. 6. 20.* Carry with  
me a good Conscience when I go. *1 Tim. 4. 5.*  
And leave behind me a good Example when I  
am gone, and then let death come and welcome,  
but least I should exceed in what may be but too  
rashly considered, little worth your Considera-  
tion : I shall conclude, assuring you, I continue

*D. Theophil.*

*Your Tender Son,*

---

**Dear THEOPHIL.**

**A**S I am this Morning taking my Pen, to ex-  
press to you what has been some part of  
my thoughts, since my last writing, I am not  
without an sense, that even the time I employ  
in doing thereof, may be very truly reckoned  
amongst what is spent in my insignificant Acti-  
ons, which alas! does not only with what I o-  
therways sinfully and vainly do, and think, take

take up a part, but almost the whole of my Life yet if I could by Writ, make plain my Notion of what does often occur to me; I am satisfied I imploy much of my time worse than I would in so doing. Mi. *Theophil*, I can from my Experience speak of the Distractions of a wretched Heart, in poor frail miserable Man: And think what may be said thereof, might not only exceed the bounds of this Letter, but truly would offer Matter for more than either my Time or Capacity can comprehend; yea the wickedness in the heart of Man, is not fathomable, and the consideration thereof, holds forth the Strength of that Argument; for the Scriptures being from men, influenced by the Spirit of God, that they speak so elegantly, what carnal Reason could never reach, and particularly in expressing the deceitfulness of Man's Heart, as in the *Gen. 6. 5. Gen. 8. 21. and the 17. Jerem. 9* Saying, that it is evil, yea, only evil, and continually evil; and that the Imaginations are so from the youth of Man; and that it is deceitful above all things, and desperately wicked who can know it? The due pondering whereof, should induce to the serious and entire Dependence upon our God, that He for Christ's sake, may guard us against every wicked Inclination, and direct and strengthen to Duty which Dependence, is absolutely necessary to frail miserable Man: And it would be our work incessantly, to ply the means for bringing up our Hearts to, and keeping them in that Duty. Our having the benefite of the Scriptures, is an invaluable Mercy, but we are little earnest, that God by his Spirit may enable us aright to read them



them; which if we would in humility, and with  
 Hearts desire, endeavour our Happiness and Ad-  
 vantage therefrom, were beyond what I can ex-  
 press; and as it is our Duty to depend upon God  
 for Strength and Direction in reading his Word;  
 so we are to do it, not only with what serious-  
 ness and presence of mind we can; but also for  
 our better understanding thereof, to make use  
 of for our assistance what helps we are trusted  
 with; I remember, we have sometimes whilst  
 together, been speaking of the Notes lately  
 printed with the Bible; and a be it some parts  
 thereof, give but too much ground to such, whose  
 Hearts delight not in that blessed Book to Cavi-  
 l, yet as our Saviours Sermon upon the Mount, is,  
 what cannot be too often read, so I have with  
 satisfaction read the Notes thereupon; yea, the  
 whole Notes upon the Evangelists, which ap-  
 pears according to my Capacity, to have been  
 done by one who deservedly may have the re-  
 spect due to a worthy and solid Divine. These  
 Notes upon the first three Evangelists, which in  
 appearance are the works of one Man, has many  
 things desirable; I remember what he has up-  
 on the Prayer of the *Cananitish woman* to our  
 Saviour, is worth our Consideration; and indeed  
 that Prayer gives both Direction and Encourag-  
 ment to a sinner sensible of it's Sin, in drawing  
 near to God; and what the Annotator says there-  
 upon, would be imprinted on our Hearts, he  
 therein tells us three things are remarkable in  
 her Answer, besides her Faith, so eminently ex-  
 pressed. First, her Humility, she owneth her  
 self a Dog. 2<sup>ly</sup>. Her Modesty, she beggeth no  
 more than a Crumb. 3<sup>ly</sup>. Her Fervency and Im-

Importunity after three Repulses. By this we know our Duty in Prayer, to go to God humbly, to implore Him modestly, and to be instant in Prayer, going on in our Duty, though we have not such an Answer as we desire: These things conjoyned with Faith, make an acceptable Prayer. Having begun to write upon Man's Misery from his wretched Heart; I am satisfied, that without straining, there might be much said thereupon; and I will by communing or by Writing we could stir up our selves to the consideration thereof, and to the use of means enabling us in God, Strength to subdue the same; it at all times and all occasions, is ready to go out after what is unallowable in the sight of God. And even in our approaches to him in Duty, which does dreadfully speaks forth the power of Corruption within us, and at times when we are alone, which we ought much to improve in suitable Meditation. Alas! how ready are our wretched Hearts to rove after vain and unallowable Imaginations. My dear *Theophile*, we are to consider, that whilst our Sin be our Burden, we have no ground to expect freedom from the power thereof: I pray God may strengthen us duly to examine all our ways, which if we seriously do, our Failings will be palpably obvious; and that he enable us under a due sense thereof, from our hearts, to acknowledge the same, and with earnestness to seek for Christs sake, that we in every thing live, as minding we are in the presence of God, to whom the thoughts of the heart are naked and open; and before whose Tribunal, we must stand and give an Account therefore. I am truly at this present, so full of

what



what I think, layes open to me the vanity of all earthly things; as if my Capacity did allow of my expressing to you rationality, what I conceive thereof; it would give palpable ground to believe the folly, yea, the madness there is in almost all the actions, and ways of every man. And surely I can say, that only in doing what tends to our eternal Well-being, is Man reasonable. It's true, it is our Duty in our Stations to go about what we are called to, in relation to our worldly Being; but where even what is so done, has not it's principal aim to the glory of God, and the salvation of our Souls, in and for Christs sake, it will at the time of death, or when we come to the true use of Reason, appear to be what the remembrance thereof will be better unto us. I pray God for Jesus sake, may do away our sinful and wretched Hearts; and that He by his Grace, fit us for such suitable Meditation, as may by his Blessing, be a mean enabling us so to live, as Christ may be our Portion. I am

D. Th.

March 22.

1692.

Your Neighbour and Servant,  
THEOCRITUS.

*Post script*

*Post-script.*

**I** Have in my last Letter to you, insinuat, that it might be warrantably said, that none ought to aim at an higher Station in the World than they are in, wherein I may appear Taxable for as there is a necessity of differing Stations for the being and governing of Societies ; ( there must be Changes by Death, or otherway of Persons in those Stations : and it cannot be denied to be the Duty of every one, to endeavour a fitness for being serviceable in their Generation, in whatever Station Providence shall call them to ; yea I do acknowledge, there may be Endeavours after Qualifications, with some Prospect to Advancement ; but surely the principal End in so doing, ought only to be God's Glory in the God of the Society : and I yet say, however there may be an Obligation upon person qualified, not to decline their being useful in whatever Station they are called to, that undoubtedly their own quiet and particular, lies in their neither seeking after, nor having worldly Honour and Advancement ; for there is no little Truth in that old saying, *Rare sumant felicitibus Aræ.* And as excellent Flavel says, *that as it is the misery of the Poor to be neglected of Men, so it is the misery of the Rich to neglect God :* and who can be poorer then he that hath the World, and its Honours, and loves them ? And who Richer, then he that enjoys but little of them, and lives above them ? And I think it may be true enough said, that not any Change to an higher Station,

but



but alannerly their being serviceable to God, in what is advantagious to the Society they live in, ought to be the Aim of whatever they do, having tendency thereto.

[illegible]



